THE Unsearchable RICHES OF CHRIST, And Of Grace and Glory In and thorow HIM.

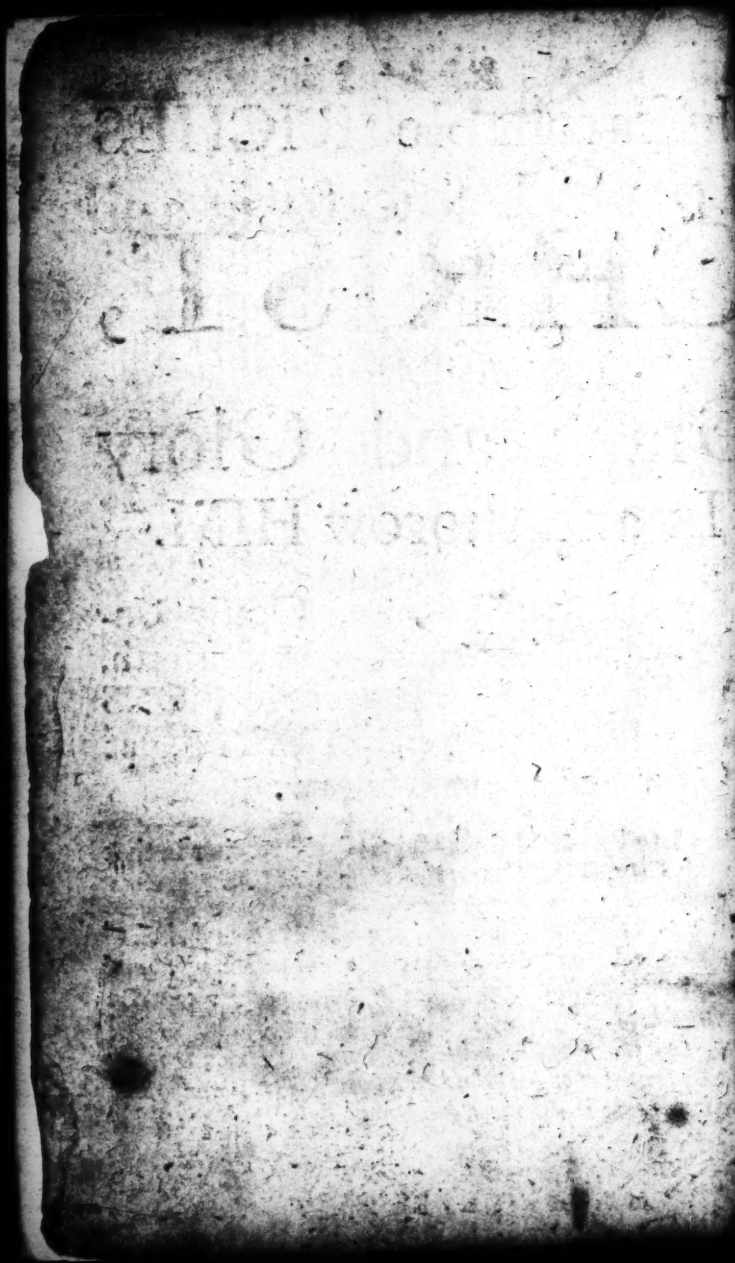
Diligently Searched into, Clearly Unfolded, and Comfortably holden forth, in *Fourteen* Rich Gospel-SERMONS Preached on several TEXTS, at Communions, in *Glasgow*.

By the late Pious and Powerful Gospel-Preacher in that City, Mr. *JAMES DURHAM*.

John 1. 3. *That which we have seen and heard declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ.*

Cor. 10. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

GLASGOW, Printed by *Robert Sanders*, One of His *MAJESTIES* Printers, 1695.



Ann THE Yotts Epiſtle Dedicatorie and Prefatorie.

To all Chriſtians ſeriouſly purſuing Conformity unto Chriſt, and panting after Communion with God in him. Particularly the Inhabitants of the City of *Glaſgow*, that are ſuch: And in ſpeciall to *Miſtreſs Durham*, the Famous Authors worthy Relict and my Siſter-in-Law, who hath had a ſingular care to preſerve her deceaſed Husbands *Lectures* and *Sermons*, that they might be made forth-coming for the Publick Uſe and Edification of the Church.

Dear Friends,

ADAM *in Innocency and Integrity was in a ſtate of perfect friendſhip with God, of beautifull conformity to his Image, and of ſweetly Comfortable Communion with him; But alace! he continued very ſhort time in that excellent ſtate; for the entering in of ſin, by his Tranſgreſſing the Law and condition of the Covenant of works, quite brake off the friendſhip, utterly disfigured and defaced the conformity, and altogether interrupted and put a ſtop to the Communion: He having thereby run himſelf and his Poſterity under a forfeiture of that deſireable ſtate, and of all the precious Priviledges annexed to it; under which himſelf and they had lyen Eternally, had not God in the depth of his infinit wiſdom, and in the exceeding and unſearchable Riches of his free Grace and Mercy, deviſed and found out a way for taking off that forfeiture,* By ſending his Son made of a Woman, made under the Law, to Redeem them that

were under the Law; *Who according to the Covenant of* Redemption *treated and Transacted, finally concluded and agreed betwixt* Jehovah *and Him; having made a most costly, but a most Compleat Satisfaction to Provoked Divine Justice for the debt of the Elect, In whose room, for that end he did surrogat and substitute himself, as their Surety and Cautioner, hath re-established the friendship, restored the Conformity, and recovered the Communion: of which Glad tidings of great joy Publication is made in the Preached Gospel: the Tabernacle of the Ordinances whereof is reared up amongst men, that thereby* God the Lord may dwell among them: *These Ordinances in their institution and nature being means of Communion and fellowship betwixt God and men: Amongst which Divinely instituted Ordinances, that of the* Lords Supper *beareth expressly the name of the* Communion, *because, often and ordinarily the greatest measures and highest degrees of Communion with God in Christ attainable by sojourning and militant Saints here on Earth are win at in the Participation of that Ordinance the great Pledge and love-token of our dieing Lords dearest respect to his Disciples and followers, calling and obliging them, in the use thereof, to a Solemn Commemoration of him and of his love, and to a Publick and avouched Declaration of his Death till he come again: Therefore is it beyond all other Gospel-Ordinances, as it were, railed about with such singular Cautions and warnings; with such terrible threatnings; with such intimations of Atrocious Guilt, and with such denunciations of formidable Judgements against unworthy Communicants, Thunder and Lightnings (as it were) being spoken against such. The desirable deceased Author these few following Sermons Preached at Communions, used at such occasions to endeavour, through Grace, to rouse and work up himself to such a Divineness of frame, as very much suited the Spiritual state and Majesty of that Ordinance, greatly fearing lest himself, or any of the People to whom he did dis-*pense

dispensed the same, should fall under the grievous Guilt of the Body and Blood of the Lord; *then, in a manner his face shone, as being in the mount of Communion and fellowship with God, and at some of those Solemn and sweet Occasions, he spake some way as a man that had been in Heaven, Commending Jesus Christ; making a Glorious display of the Banner of free Grace, holding forth the Riches of it very clearly and convincingly, and bringing the offers thereof very low, wonderfully low; So that in hearing some of those Sermons, Particularly that on* Matth. 22. *I was made to think, that the Rope or Cord of the Offer of Salvation was let down and hung so low to sinners, that those of the lowest stature amongst them all, thô but as* Pygmees, *might have catcht hold of it, who, through Grace, had any mind to do so; and so home, so vehemently and urgently pressed, on so sweet and easie terms to be embraced, that I have been sometimes made to wonder how the hearers could refuse or shift them: But there is no saving Belief of this report made by Prophets, Apostles, Yea or by Blessed Jesus himself in his own Personall Ministrie, but where the arm of* the Lord is Revealed, No man can *or will (invite, beseech and Perswade who will, if it were not only men, but even Angels,)* come to the Son except the Father that sent him draw him; *There is no moving here without a pull of Ommipotencie; none are nor can be willing to yeeld themselves to Christ, till* the day of his Power *Pass on their hearts; till then, they will sit the most pressing calls of the Gospel, but then they can sit no longer, they must [illegible] then, and run after him, they will then (as the word signifies) make* a free will Offering *of themselves to him, however inexortable and inflexible they had shewed themselves before, They will then make an absolute, entire, universall, unexceptioned and Irreversible Surrender and Resignation of themselves to him, to be at his dispose, to be guided and saved by him in his own way. I know, the Remembrance of*

thoſe Communion Sabbaths, High Sabbaths, *and other ordinary Sabbaths and week days, wherein you Sifter, and other Serious ſeekers of God in* Glaſgow *in particular*, heard the joyfull ſound, walked in the light of Gods Countenance and Rejoiced in his Name all the day, *Living in a Holy croud of Precious Goſpel-Ordinances, and having, as it were, the Heavenly Manna of the Goſpel falling aboundantly about your Camp every day, making you think and ſay, that* it was good to be there, *is this day ſweet and Savoury to you, and helps you in a good meaſure, to keep up a ſuitable and due eſteem of fellowſhip and Communion with the Father and with his Son Jeſus Chriſt, which is commended and indeared to your Souls and to the Souls of others of the Lords People, by the choice, rare, excellent and non-ſuch Nature and Properties of it, It being found by you all, Priviledged with admiſſion to the enjoyment thereof, in your experience to be: Firſt, moſt* Real *and no Chimerical fancy, or a thing that hath no being but in the deluded imagination of the Perſon*; and truly (*ſaith the Apoſtle* John, 1 Joh. 1. 3. Our Fellowſhip is with the Father and with his Son Jeſus Chriſt: *It hath moſt reall effects, though Spiritual: Gracious Souls being more lively affected with them, then their very external Senſes are by the rareſt and moſt Remarkable Objects: And no doubt, the more Spiritual any thing is, It hath in it the greater reality, and worketh the more Powerfully and efficaciouſly. It is uncontrovertible and quite removed from all reach of rational debate, that* God *is the greateſt reality, and by Proportion Communion with God, Whereby neareſt and cloſeſt Approaches are made to him, muſt be very real: marvellous are the effects of this Communion*, and that your Souls know right well, *as the* Pſalmiſt *ſpeaketh*, Pſal. 139. 14. *in another caſe.* Secondly, *It is an* Awfull *Fellowſhip and full of dread, It impreſſeth the Soul with a deep, yet kindly veneration of the Glorious Majeſty of the great and Holy God*, Who (*as it is ſaid*,

Pſal.

Psal. 89. verf. 7.) Is greatly to be feared in the assemblies of his Saints (*where they are admitted to fellowship with him*) and to be had in reverence by all that are about him; *When* Jacob *was admitted to very near Communion with him*, Gen. 28. *He saith*, verf. 16. Surely the Lord is in this place, and I was not aware: *and* verf. 17. *It is said of him, that* he was afraid, and said, how dreadfull is this Place, this is none other but the house of God, and this is the gate of Heaven: *Familiarity here breeds no contempt, nor is it waited with any neglect or forgetfulness to keep due distance.* Thirdly, *It is a* deeply humbling *and Holily Self debasing Fellowship, as appears in* Abraham, Gen. 18. *who being, as Gods speciall friend, admitted to talk with him at an unusuall and extraordinary rate of Familiaritie, Yet interlines, (as it were) his discourse, almost in every period of it, with deeply self debasing acknowledgements of his being but* dust and ashes, *and deprecatings of Gods anger for his taking upon him to speak to Him, betwixt whom and himself there was so infinitly vast a disproportion: so the Prophet* Isaiah, *when he hath that Glorious Vision of the Majestie of God,* Chap. 6. *and hears the* Seraphims, *those purely intellectuall Creatures, having their faces covered with their wings, as not being able to behold the Brightness of the Glory of the most absolutely perfect Holiness of God, crying in a transport of admiration, each to another,* Holy, Holy, Holy, is the Lord God of Hosts, the Earth is full of his Glory, *he saith,* VVo's me for I am undone, Because I am a man of unclean lips, and dwel in the midst of a People of Polluted lips, for mine eyes have seen the King the Lord of Hosts: *So also* Job, non-such *in his time, according to Divine testimony, when he is admitted to unusual nearness to God, saith* Chap. 41. I have heard of Thee by the hearing of the Ear, but now mine Eye seeth Thee, wherefore I abhore my self and repent in dust and

ashes: *The nearest approaches to that light wherein there is no darkness at all, make the clearest discoveries of the most eminent Saints, their unworthiness, nothingness, and vileness. Fourthly, It is a* Transforming *Fellowship, and assimilates the Person Priviledged with admission to it, to Him that is conversed with, and with whom Fellowship is attained unto: there is no real Communion with him, but the result of it is some increment of further likeness to him;* We all *(saith the Apostle,* 2 Cor. 3. 18.*)* Beholding the Glory of the Lord as in a Glass, are changed *(or transformed)* into the same Image, from Glory to Glory, as by the Spirit of the Lord: *Communion with and conformity to God have mutual influence and Reciprocall force each upon other: the more Communion with him, the more likeness and conformity to him, the more likeness to him, the more Communion with him: little Communion with him makes little conformity to him, and little conformity to him cannot but be attended with little Communion with him. Fifthly, It is a* wonderfull *Fellowship, a fellowship that even sometimes transports, in a manner, the Soul admitted to it, especially in any more then Ordinary way or measure, into a sort of Rapture and extasy of Admiration at it: Thus it did* David, 2 Sam. 7. 18. Who *(saith he)* am I, O Lord, and what is my Fathers house, that thou hast brought me hitherto? *and* Solomon, *who being very near to God, in that Solemn prayer of his at the Dedication of the Temple, saith,* 1 Kings 8. 27. But will God indeed dwel with men on earth? *and as it is,* 2 Chron. 6. vers. 18. But will God in very deed dwell with men on Earth? *And indeed it is no great wonder that it be greatly wondered at, that the Infinitly great and Holy God* who inhabiteth Eternity, *and* the High and Lofty one who dwelleth in the High and Holy Place, *and is surrounded and attended there, with an Innumerable Company of Angels, and of the Spirits of Just men made Perfect, all of them shining*

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in light and burning in end, none of them wearying to do him service, should humble himself so far and stoop so low, so very low, as to dwell also (an Euphatick also) with sinful, though humble and contrit Creatures, who dwell in Cottages of clay, and whose habitation is in the dust, that he who is of purer eyes then that he can behold iniquity without detestation and abhorrency, should yet humble himself not only to Behold *but with delight to dwell and keep fellowship with them, who are in a great measure unholy, and have so much of that dwelling in them, which his Soul hates; that the Glorious Persons of the dreadful & adorable God-head should come and make their abode with such, in whom so great a Remainder of stinking unmortified Corruption doth still its abode; that infinitely pure and perfect light should have fellowship with them in whom there is so much darkness.* Sixthly, *It is an estranging fellowship from all Idols, and what ever is displeasing to God and estranging from him; Accordingly* Ephraim *being brought near to him, saith* (Hos. 14. vers. 8.) what have I to do any more with Idols? *and the people of God supposed to be in a good Spiritual frame and near to him, say;* Isai. 30. 22. *to every Idol* (*which they cast away as a* menstruous Cloth) *with Indignation and abhorrency,* get thee hence: *and David being admitted to very near Communion with God,* Psal. 6. *saith* vers. 8. *To wicked men by whose company he might have been estranged from him,* depart from me, all ye workers of iniquity, for the Lord hath heard the voice of my weeping, the Lord hath heard the voice of my Supplication: *And indeed it is highly suitable and congruous that it should be so,* for what agreement hath the Temple of God with Idols? *and Believers are the* Temple of the living God, *as the Apostle affirms,* 2 Cor. 6. 16. Seventhly, *It is a heart quickening and reviving fellowship; Therefore he is said,* Isai. 57. *vers.* 15. To dwell with him that is humble and of a contrite Spirit,

to revive the Spirit of the humble, and to revive the heart of the contrite one. Eighthly, *It is a* heart-staying, Calming *and* composing *fellowship, it husheth into silence and drives away disquieting, Perplexing and excruciating fears*; *And therefore saith the* Psalmist *when near to God*, Psal. 3. 5. I laid me down and slept, I awaked, for the Lord sustained me, I will not be afraid of ten thousands of People that have set themselves against me round about: *and* Psal. 4. 8. I will both lay me down in Peace and sleep, for thou Lord only makest me dwell in safety: *So* Psal. 27. 13. 14. Ninthly, *It is a heart* chearing, refreshing, *and* Rejoicing *fellowship, the refreshing and joy that result from fellowship with God, do quite surpass and transcend the joy that the men of the World have in the enjoyment of all their earthly Pleasures*; Lift thou up (*saith the* Psalmist *in the name of the Godly*, Psal 4. 7. *In contradistinction from and opposition to those* many *who cry*, who will shew us any good? *debasing, and in a manner, brutifying themselves, as if they had not rational and Immortal Souls capable of enjoying God the chief good, the only Object suited Compleatly to satisfie their most inlarged desires*) Lord lift thou up the light of thy Countenance upon us, for thou hast caused more joy of heart to me, (*to wit, thereby*) Then when their Corn and Wine abound: *And* Psal. 89. 16. *those who* walk in the light of His Countenance, *are said to* Rejoice in his name all the day: *Thus, when he Prays*, Psal. 43. *For admission to fellowship with God in his publick ordinances (to which he had gone with others of his people,* with the voice of joy and gladness, as they that kept Holy days, *as he telleth us in the Preceeding Psalm) he promiseth in that case, that he will* go unto the altar of God, unto God his exceeding joy, *the gladness or joy of his joy, the very heart and Soul of his joy, or the Cream of it, as some translations render the word*; *there is reality, Solidity,*

strength

strength and Efficacy, in that joy; it is heart joy, *while as in the very midst of the carnal joy, jollity and mirth of natural men arising from the greatest affluence of worldly pleasures and enjoyments,* their heart is sorrowfull as Solomon *saith: there is no solidity in it, it hath not a bottom: if they would but a little retire within themselves and ask for a reason of their laughter, mirth, and jollity, it would instantly evanish, and their hearts would die within them as stones; it's kept up to their delusion and ruine, by their abstracting from, and non-reflecting upon the unsolidity and irrelevancy of the Grounds thereof: but the more the grounds of this joy of the Godly be reflected or considered and searched into, they are found to be the more able to bear the Highest Superstructures of their joy.* Tenthly, *It is such a fellowship, that whatever measure of it be attained by sojourning Saints, It waketh desires, sharpeneth appetite, and stirreth up kindly longings for more, and yet more of it, even till it be compleated: Thus* Moses *the man of God, and his great favourite,* whom he knew face to face, *when admitted to very much familiar fellowship with him, and is told,* that he had found Grace in his sight, that he knew him by name, *And that at his earnest desire* his presence should go with him, Exod. 33. 12, 13. 14. *Yet saith he to the Lord, vers.* 18. I beseech thee shew me thy Glory: *So Holy* Job *Gods darling,* whose candle shined on his head, by whose light he walked through darkness, *and on* whose Tabernacle the Secret of God was, *Yet with much Holy longing, cryes,* Chap. 23. 3. Oh that I knew where I might find him, I would come even to his seat; *and comforts himself amidst all his Sorrows with the assured hope of the fully Satisfieing sight and enjoyment of his Redeemer at the latter day: So likewise the Spouse in the* Song, *who had often been brought into the Banquetting house, having the Banner of her beloveds love spread over her, whose left hand had lain often under her*

head

head, and whose right hand had embraced her; who had often sitten down under his shadow with great delight, and found his fruit sweet to her taste: whose Spikenard did send forth the smell thereof, while the King sat at his Table: who had frequently found by the kisses of his mouth, his love to be better then Wine, and to whom he had often given his loves in the Vineyards: Yet cryes in the conclusion of that High Song, make haste (*or flee*) my Beloved, and be thou like to a *Roe* or to a young *Hart* on the mountains of Spices: *So was it also with* David the man according to Gods heart; *who had much sweet Communion with him in his wandrings and wilderness condition, in Caves and Dens of the Earth, and had often seen his Power and his Glory in the Sanctuary: Yet pants and breaths after more fellowship with him, even as the chased Hart doth after the water brooks, and cryes,* when shall I come and appear before God? Psal. 42. *So in like manner, was it with the Apostle* Paul *Christs great Minion, who beside all the good dayes he had in dispensing Gospel-Ordinances, in planting and watering Churches, in converting and edifieing multitudes of Souls, in his triumphing, by making manifest the savour of Christs knowledge, had been ravished into the third Heavens, caught up into Paradise and heard there unspeakable words, that were not lawful or possible to be uttered: Yet as if he had never been with him, desired* to be dissolved and to be with Christ as best of all, *and groans within himself, longing to* be absent from the Body and present with the Lord: *And thus was it, finally, with* John *the* Divine, *the* Beloved Disciple, *who had often lyen in his sweet Masters bosom, and could confidently say,* Truly our Fellowship is with the Father, and with his Son Jesus Christ, *closeth his* Revelations *with that Holily Passionat desire,* Even so come Lord Jesus.

Dear Friends, let it be more then ever your great work, and business, to keep your selves in case and capacity to

enjoy

enjoy his blessed company and Fellowship: And in order to this end. 1. *Study to keep your selves through Grace as chast virgins to Christ Jesus, as your one Husband, let him be to you as the loving Hart and Pleasant Roe, let his embraces satisfie you at all times, and be ye always ravished with his love, and beware of embracing the bosom of a stranger, let him be to you as a bundle of Myrrhe lying all night betwixt your breasts, be for him and not for another, so shall he be for and with you, resting in his love and rejoycing over you with singing.* 2. *Touch no unclean thing, hate the very garment spotted with the flesh, abstain tenderly from all appearance of evil: O defile not those Temples of the living God, of the Holy Ghost, which Temples ye are: let no unclean thing be harboured or tolerated there, nothing that may provoke him to leave or loath his dwelling and Temple, nothing that may make his abode in them grievous, unpleasant, lothsome, or wearisome to him.* 3. *Let all his Ordinances, and duties of his worship be high in your esteem, and much commended and even endeared to your hearts, as means of Communion and fellowship with him: O be much in love with* the habitation of his house and the place where his Honour dwels; *let his Tabernacles be very Amiable to you: these are his haunt, and let them be yours.* 4. *Beware of all sinfull dalliances with Idols, whereby the Soul is estranged from Communion with God, for* there is no agreement betwixt the Temple of God and Idols: *from love to fellowship with him and from zeal to his Glory, bid them all, with indignation, be gone, saying to them,* what have we any more to do with Idols? *and as to a menstruous cloth,* get you hence. 5. *When He hides his face, withdraws his presence, and suspends you from fellowship with him, be troubled, arise, shake off laziness, sloth and security, be Holily restless, and go the round (as it were) of all Commanded duties, till you find him, seek him diligently in the night watches on your bed, go forth to the streets*

streets and broad places, go to the watch men, and seek him whom your Souls love: you will have gone but a little and you shall find him, and when you have found him, hold him and let him not go: do not awake nor raise him till he please. 6. *Study to be very humble, tender and contrite of heart, to be pure in Spirit, constantly sensible of your Spiritual poverty, emptiness, wants and indigencies; and to tremble at his word; at commands, lest they be not suitably obeyed; at threatnings, lest they be executed; at promises, lest you seem to come short of them; for it is in persons thus qualified that he delights to dwell, and it is to such that he loves to look, as is very clear.* Isai. 57.15. and 66.2.7. *Love, prize, improve, and, as ye have accesse, study to keep up (as you Sister in Particular are helped through Grace to do beyond many) the Communion of Saints, those excellent ones of the earth, in whom, next to his own blessed self, all your delight should be: in Communion with those Saints, Communion with the King of Saints is readily attained, it being* here that he Commands the Blessing, even life for evermore. 8. *Be much in the lively exercise of Faith in, and of love to the Lord Jesus; and be Spiritually precise, strict, exact, accurate and punctual in obedience to all his Commands, from Principles of Faith and love;* and Christ and his Father will love you and come and make their abode with you, *as he promiseth,* John 14. 21, 23. *O! desirable Guests and worthie of all possible welcome, of all ready and cheerfull entertainment: follow hard after him, constantly and closely pursue conformity to him, and Communion with him: It is but a little, and the conformity to him shall be compleated, and you likened Perfectly to him, according to creature capacity; and the Communion with him which is now but in Part, (as all the spirituall priviledges and enjoyments of the People of God, while upon earth are,) shall be fully perfected, shall be Immediat without the intervension of the Comparatively dark Glass of Ordinances; even to* seeing him face to face, and as he is; *and shall be eternally,*

nally uninterrupted without the least cloud or moments Eclipse; now it is a Cloud and a clear day, a sun-blink and anone a shower, rara hora, brevis mora, a rare hour, but quickly gone; It shall not be so then, O desirable and delightsome day! O sweet, singularly sweet and solacious day! O Rare and Ravishing day! let all other dayes pass and hasten away, and let that Glorious day come; Even so, come Lord Jesus and tarry not. I am

Beloved Christian Friends, and dear Sister,

Your very affectionat Friend and Seriously well-wishing Servant in the Gospel,

J. C.

I heartily wish that this mite of service may be acceptable to the Saints, it being not improbable, that it may be the last service of this kind, that I shall have access to do them.

Feb. 4. 1685.

A Prepara-

A Preparation-Sermon, FOR THE COMMUNION.

1 Cor. 11. 29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body.*

IT hath been so ordered in the good Providence of God that ye have lately heard of that main, very comprehensive and indispensibly necessary duty, called for from all that would worthily partake of the ordinance of the Lords Supper, for which we are now making ready, *viz. Self-Examination*; In reference to which the Apostle having perceived many faults, and failings in these *Corinthians*, and much unsuitableness as to their communicating; gives advertisment that whoever for the time to come would aright approach to the Table of the Lord, *would examine themselves, and so eat*: and knowing well that this is a difficult exercise, and that there is naturally a great deal of averseness in peoples hearts from it, he judgeth it meet to Press the exhortation to that necessary, though difficult duty, by a reason or Motive set down in the words now read in your hearing, *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself*; As if he had said, You had need to look well to the examination of your selves, for if ye neglect or miscarry in that duty, your hazard and danger is dreadfully great through unworthy communicating; which if ye would escape, then

make

make conscience narrowly and carefully to examine your selves: The last words of the verse are a confirmation of the reason; and do shew why the Lord is so holily severe in punishing and Plaguing those who approach to this Table unworthily through not examining of themselves? because *They discern not the Lords Body*: The force whereof is, that there is a most singular and gracious presence of the Lord Christ in the Sacrament of his Supper, and therefore the person who goes not aright about it; doth put a great disrespect upon, yea doth even vilifie him who is thus present in that ordinance.

In is the first Part of these Words, that at this time we would mainly speak to; wherein we would explicat the meaning of these *three*. 1. To *eat and drink unworthily*, here, is to eat and drink unsuitably or unbecomingly; as the Apostle when he willeth the Christian *Romans Chap.* 16. 2. To receive *Phebe as becometh* and is suitable to *Saints*, he makes use of the word *worthily*, for so it is in the Original; and this being the opposite to that, is to be understood, unsuitably and unbecomingly, to such a manifestation of the love of Christ, in giving himself to, and for his people: as in our common language, when a man does a thing unsuitably, we say he did it unworthily, when it answers not the end proposed. 2. *Judgement* or *Damnation* here, takes in these *three* things. 1. A Temporal stroke as vers. 30. 32. *For this cause many among you are sickly and weak, and many sleep.* 2. It may look to eternal Judgement, as Damnation is often taken in Scripture. 3. It may look to Spiritual Judgements; for though a Believer be not capable of eternal Judgement; yet by unworthy Communicating he may draw upon himself temporal stroakes and spiritual Judgements; he may much wear out of the life of Grace, and bring himself under blasting and witherings and unbelieving

upon themselves not only those, but eternal damnation, and that with a higher degree of aggravation. 3. That he is said to *Eat and Drink* this to *himself*, as in the former *verse* a man is Commanded to *Examine himself*; It may take in these *two*, as aimed at by the Apostle, 1. It is to provoke every man to his particular duty, from his particular hazard; He hazards his own soul. 2. Its put there to shew the restriction of the Judgement according to the *Sin*, and so, if a man examine himself, though others neglect it, the Judgement shall not overtake him; but if he examine not himself whoever escape Judgement, he shall not escape it; and thus its an encouragement to a man to go about the duty of Self-examination, as well as a motive of terror; *Corinth* being corrupted with many abuses, one Person could not amend all: well (says he) *Let a man examine himself*, and so he shall escape the hazard, if not, he will fall under it.

We shal *First* draw some *observations* from the words, and then speak a word for *Use*.

First, it is supposed here that in this ordinance of the Lords *Supper* there is a special eminencie, excellencie dignitie and worth; or, this Ordinance of the Lords *Supper*, is of a singular Solemn nature; and this I gather partly from this *verse* considered in it self, *He that Eats and Drinks unworthily*, implies that there is a special worthiness in it, that a man should not offer indignity to: and partly from the connexion of this *verse* with the former, for it is made a reason why he presses particular and strict Self-examination, which shews that there is a more singular excellencie in this ordinance then in others: and partly from the context, for [illegible] Circumstance speaks out a Solemnity in this Ordinance, as 1. The night when it was institured *verse* 23. *The same night in which he was betrayed*, and when he was taking his goodnight of his Disciples. 2. His

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louſie of, and his quarrelling and threatening for the
uſe of this Ordinance, Speaks out a ſpeciall excellen-
e in the Ordinance, that all who approach thereunto
ould be ſuitably affected with: all the ordinances of
e Lord are excellent: for if all his works be excel-
nt, Then much more the Goſpel ordinances as be-
g a ſtep above thoſe; and yet this ordinance of the
ords Supper ſeems dignified with an eminencie and
xcellencie above them all. 1. In reference to what
ſets out and exhibits: They all ſet out love, but this
ets out love in an eminent degree: for it ſets forth
he Lords Death wherein the moſt eminent ſtep and
egree of his Love ſhines. Yea this Ordinance ſets
ut his actual dieing, and ſo ſets out his Love in its
ivelieſt Colours, and as the great Maſter piece of it.
2. In reſpect of the excellent Benefits communicated
n it; It is true, there is no other thing on the matter
communicat in it, then there is Communicat in the
ord and Baptiſme, Yet if we look to the words, *Take
e, eat ye, this is my Body*, They hold out Chriſt Jeſus
ot ſo much giving any Particular gift, as actually con-
ferring himſelf in his Death and Suffering; And the
main ſcope being to comfert Chriſt, and all that is in
him to the Believer, It holds out ſome way the excel-
lencie of this ordinance beyond others. 3. In reſpect
of the manner how our Lord Jeſus makes over himſelf;
whereby I mean not only the clearneſs of his making
over himſelf, for in this ordinance there is the cleareſt
view of a ſlain Saviour, and of Covenanting with God;
& often the moſt comfortable manifeſtations of Love
go alongſt with it, for which cauſe its called eminently
the Communion, But alſo that there is here a clear glance
of Heaven upon earth, Jeſus Chriſt and his People
mixing (to ſpeak ſo) and being familiar together;
he condeſcending not only to keep company with
them, but to be their food and refreſhment, and he

giving

giving them not only the word to their Faith, [illegible] himself (as it were) to their sense; in so far as [illegible] mean whereby He communicateth himself is more [illegible] sible: It is by his Spirit that the mean is made effe[illegible] and there is not only a fixedness of Faith on our part [illegible] a sort of Divinness in the ordinance it self, the very [illegible] fruits of Heaven being communicat, as it were, to [illegible] very senses of the Believer: *I say unto you,* (sayes the Lord, *Matth.* 26. 29.) *I will not Drink henceforth of this Fruit of the Vine, until that day, I Drink it new with you in my Fathers Kingdom*; where he seems to point out a more speciall way of keeping communion with his people in this Ordinance, in resemblance to that which he will have with them in heaven. There being here a more speciall union and communion betwixt the head and members sealed up, a type of that which is to be in Heaven, A taste whereof is sometimes given in this ordinance of the Communion; hence, it is not only called the *Communion*, as in the foregoing Chapter, *but the communion of the Body and Blood of Christ*, and *the Table of the Lord.*

The first *Use* of it serves to let us see how much we are obliged to Christ Jesus, what could he have given more then himself? And what mean could have been invented, that could have more confirmed and warmed the hearts of his people then this, which is so lively a representation and Commemoration of his Blessed Body? very like we might come to discern His Body better, if there were a more high estimation of this ordinance; not as if there were any efficacie in it of it self to communicat Grace: Yet in respect of Christs institution, it's a most lively mean of Grace, and there is not a circumstance in all the action, but it's to be wondered at: as that it was instituted the same night he was betrayed; and after the Paschall Supper when the Traitor *Judas* was going to bring the band of

Souldiers

diers to take him that he warrands us to take in, that we have therein ſweet Communion amongſt ſelves: every thing in it ought to draw us to admire ſufferings, and the great love they came from, and notable effects thereof to us.

The ſecond *Uſe* ſerves to Provoke us to ſtudie to be Solemn Divine Heavenly frame, for ſuch a Solemn like Heavenly action as this is; and thorowly to mine our ſelves, and to ſee that all things be in good r: like to a bride that is to be Married to morrow, will be trying on her marriage cloaths, and ſeeing all things be right. I ſhal not deſcend to particu- but in *Three* or *Four* words in the general, only at ſuch a frame as we conceive is called for from

1. It ſhould be ſuch a frame as ye would deſire e in, if Chriſt were coming perſonally and viſibly Marrie you to morrow: and O! That this night ht thus be a Brydel or Marriage evening to us all: nſider what frame we would wiſh to be in, if we e to meet with him, and ſtrike hands with him ionally and viſibly, Studie and ſeek after ſuch a he. 2. It ſhould be ſuch a frame as we would de- to have if we were going to give up the Ghoſt, when earthly things will be inſignificant and of little rth to us: even ſuch a Frame as if our eternal Peace happineſs were depending on y chuck. This would the night of making our Teſtament (as it were) d of the adjuſting our accounts with God and of put- g things to a point betwixt him and us; other wayes r debt may increaſe and grow greater, and it will not ſo eaſie for us to win to a diſcharge of it. 3. It ſhould ſuch a frame as we would deſire to be found in, if day of Judgement were coming, and if that day re to be to morrow: O! how humble, how abſtract from the things of a preſent world, & how confirm- in the Faith of Gods love, would we ſtudy to be, if

the

the voice of the Arch-angel, and of the last Trum
were sounding, and a Solemn meeting of all befor
Tribunal of Christ were presently to be? what a f
(I say) would ye desire to be in, in such a case?
such a frame should ye study to be in this night
would desire to be found in, In that day: We c
will be to many then a Prick and a sting in their
sciences within them, That they made so little Co
ence to be in a suitable frame for this so Solemn a
dinance; The *Text* tells that a sentence will pas
every one of you, and you would by all means la
to be in such a Posture as the sentence may not be
rible to you. 4. It should be a Heavenly and Di
frame, for if it be a Heavenly and Divine action,
would consider what a frame it calleth for; how
stracted (as I just now said) the Heart should be f
the World, and from your carnall delights, How m
in Heaven and conversant with God, what a pi
your communion with God should be raised to,
apprehending of, and meditating on him, in consi
ing of, and admiring at the *Sufferings* of Christ, an
the love they came from: tasting that he is good,
even delighting and solacing your selves to his l
which is the Lords allowance on his People when
action is humbly and reverently gone about.

2. *Observe*, that though this be a most singul
Solemn Ordinance and Solemnly to be gone about,
oftimes men and women go most unworthily abo
and abuse it: This is implyed in the words, and we
not many proofs of it; If we will read from the
verse to this, we will find it sufficiently proved;
if we look forward to *verse* 30. and 31. We will
that many sad strokes came on these *Corinthians*,
busing and profaning this Ordinance, and the Ap
would have them gathering their unworthy comm
cating from these strokes: There is a readiness ho

believers & in believers themſelves to miſcarry in
ing about this ordinance: a readineſs in unbelievers,
as they *Spoil* all things, all ordinances and duties
ey meddle with; *all things being unclean to the unbeli-*
r. So there is a miſerable and woful neceſſitie lying
on them to ſpoil this Ordinance: and a readineſs
en in Believers, who alſo may miſcarry therein, as is
plied in the laſt words of the Chapter, compared with
ſe 32. *When we are Judged we are chaſtened of the Lord*
t we ſhould not be condemned with the World: Some
them that were believers were chaſtiſed for this
lt to prevent their eternal ruine: and are there any
quainted with their own corrupt nature but they
y and will in ſome meaſure find in themſelves an
titude to miſcarry, as in all other duties & ordinances
in this; But the Doctrine holds out a ſingular and
eculiar bentneſs to miſcarrie in this duty and Ordi-
nce, So that one who will pray with advertencie and
carried fairly thorow in that and ſeveral other duties
y yet in this Ordinance fall under the guilt of un-
rthy Communicating: The reaſons of it may be
ſe, 1. Becauſe the more Solemn the duty be, and
greater concurrence of duties be in it, there is the
eater difficulty in going about it, for a Soul cannot
right in this, except it be right in a number of
her duties and Graces, as in Prayer, Faith, Love,
d Repentance; and that word: *Let a man examine*
nſelf, takes in a complication of Duties and Graces:
ere would be a good ſtate and a good frame, and
aces would be in ſome vigour, and every Duty
rable and Proportionable to the Nature of the action
d of the day: and if it be a great & difficult work to
rry rightly on an ordinary Sabbath, or in Prayer, or
dication, or other duties any day, what a difficult
rk muſt it needs be to have all theſe rightly yok-
together? A Second reaſon may be drawn not on-

ly

ly from the complication of Grace and Duties, t
required in this action; But from the Nature o
thing it self, that call for Duties in a high Degr
Spirituality; if any ordinance or Duty call for a
ritual frame, its this: It requires that the exerci
the Judgement be most clear that Faith be mos
tinct that Meditation be most Divine &c. And
more Spiritual the Duty be, there is certainly
more aptness in us thorow our corruption to
carry in it. A Third reason is, Because there is in
and Women naturally, and ordinarly but very
study, and endeavour to know and take up a right
nature of this ordinance; There is in the most p
great ignorance of the Strain and Series of the Go
but generally there is a greatest ignorance, Darknes
Blindness as to the right partaking of this Ordina
then as to most others; either thorow the difficul
it, or through our Laziness that puts us not to
it better: So that if it were asked at many of us
may have some affection, what is a Communion?
what is the right way of partaking of it? there w
be found but very little distinctness in the thing,
many content themselves to live without clearne
bout it: And this makes people incapable to go a
it aright. A Fourth reason is from Peoples loath
to bestir themselves in the work of Preparation fo
There is some Self-examination requisite for e
Duty, but there is a more Solemn Self-examinatio
joyned in reference to this, and how very reluctan
we to it? And seeing examination of our selves
the door, and entry to this Duty, is, if any wo
that most Persons Communicat unworthily? Thi
ercise of Self-searching, being so much slighted.
is to the most part so every difficult, and to
through their own fault impossible.

The *First Use* Serves for warning as to this m

is eaſie to get a token, & to come to the Table, but it not ſo eaſie *To Eat and Drink worthily*, not ſo eaſie, *diſcern the Lords Body*, and to get Chriſt himſelf in the dinance: and in a word ſo to go about partaking of e Lords Supper, as ye may have ſolid quietneſs of ind in reflecting on it: Is it not a wonder then that e moſt part do ſo ſecurely, and in manner, even lperately uſh upon it, who have it may be lyen, ſome en, ſome Twenty, ſome thirty years without trouble der this guilt? We would think it a good piece of eparation, if ye were ſeriouſly afraid to become ility *of the Body and Blood of the Lord*: want of this ho- fear, breeds ſecurity, and keeps from ſtirring up to rie, and from reflecting on our ſelves: whereas if e heart were ſtirred and rouzed with ſuch a fear, ere would be greater and more ſeriouſly ſharpened ligence in all theſe duties, whereof we heard from e foregoing Words, to which this is a ſtrong and elling motive.

The Second *Uſe* Serves for Tryal, who among the ear company gathered together here this day are raid of ſinning againſt God, and taking his Name in in in ſo Solemn an Ordinance; many think they are epared: but we think not that perſon the better pre- red that is not afraid and holily jealous over himſelf; o wo to many on the account of Communion dayes at are paſt and gone without fear: It were good that were afraid leſt this day prove to be like many for- er dayes, and leaſt any of you come ſhort of what th been attained in former communion dayes.

Thirdly, *Obſerve*, That the ſin of unworthy Com- uning is a Wrath provoking and a Judgement- ving on ſin; *He that Eates and Drinks unworthily, s and Drinks Damnation to himſelf*; There is hardly y ſin that the Lord will more readily, ſpeedily, and ly plague and puniſh, then this: Its true the Lord

hath annexed that Certification to the *third Comma*
That *He will not hold him guiltless, that taketh his Na*
in vain: but is there any Ordinance wherein the thre
ning is more expresse, and in reference to whi
the Judgement hath been more severely and some w
indifferently inflicted; As is clear, whether we re
before or after the words of the *Text*. And there
good reason for it. For *first*, if the duty be more Solem
if the presence in it be more gracious, and the boun
that flowes in it be more abundant, then sure the
of abusing, or of unbecoming going about it, must
the greater. Secondly, if we look to the sin not only
respect of its greatness in several other respects, but
respect of the Nature of it, It's a more direct disresp
put upon and despight done in some respect even u
Christ: It's to be guilty *of the Body and Blood of the L*
It's as if the Spear had been in such a mans hand t
pierced Christs side, and as if he had driven by
own hand the Nails thorow His Hands and Feet: T
reason is, because Christ in this Ordinance brings hi
self and his death so very near, that the sinner is
to it, in a special manner, either to receive him, or
refuse and reject him; and when he refuses and reje
him, he thereby Practically sayes, that he makes
very little or no account of him at all, and that if he h
been living in those dayes when He was crucified,
would also have joined with the Multitude and crye
away with him: Thus such an one *Crucifieth the Son of*
a fresh and puts him to an open shame, O hainous and h
rid guilt?

The First *Use* Serves to alarme you; that if the
of sin will not prevail with you, the fear of Judgem
of Gods curse and wrath, and of the vengeance o
Mediator (represented in this Ordinance very cle
as crucified and bleeding out his precious life for
ners) Here and eternally hereafter, may prevail

ou to be serious in the work ye are now called to. Let me (which is a Second and more Particular [illegible] the Doctrine) advise you, as to examine your selves riously, in reference to all your other wayes, so to ke a Speciall look of your bygone Communicating; that many of you who are so whole at the Heart, hat there is no provoking nor wakening of you, and ho are so sensless that ye scare at nothing, could be revailed with to charge your selves with this horrid of being *guilty of the Body and Blood of the Lord*, hat thereby ye may be awakened; It will certainly he day awake you: therefore in your Self-examinati-n, take speciall notice if ye have not Communicated worthily; make Special addresses to God for remov-g of this dreadful Guilt: and have a special eye for e time to come that ye fall not in it: I say again, take special review of your bygone carriage in this Ordi-nance, and say to your selves, whether are we Guilty of is sin? and whether are we in Hazard to fall into it of ew? And to stir you up to this, Consider, 1. What mporal strokes from God have come or may come r it: who knowes but our outward captivity, the lood that hath been shed, the many new and unheard or but very little heard of diseases that are among us ve in a great Part been for this Sin? Secondly know: at be side temporal Strokes on the outward man, ye ay fall under *Spiritual* Plagues: the Lord may blast e Ordinances for the time to come, that they shal do n no good: And He may blast any parts & gifts that have; He may make your Ears dull of hearing and our Eyes blind, and your Hearts fat; And if ye lench any convictions that ye may possibly be under: r the times it may be that ye shall never be privi-dged with such convictions again, nor be brought to ar Heaven hereafter: but more delusion and seductio by Error, more Prop[illegible]anity, Security, Hypocrisie,

and Presumption may break in among you, and thou
these be not thought much of now by some at least, b
Look at as very light things, yet the day will co
when they will be found to be insupportably Heav
And men will be put rather to wish, that this hou
wherein we now are, had fallen on them and bru
them, or ye the Sword had fallen in upon them & fl
them, then to ly under such a weight. *Thirdly*, kn
that it may bring on eternal Judgement; And O! b
this will draw deep on the Score of many Professor
even the abuse of the Lords Table, in partaking of t
Table, and of the Table of devils: I shall Name bu
few Sins here that ye would notice and try your selv
in as to this: *First*, Ye have often Communicat, ha
ye also often Examined your selves? can many of y
Pitch on such an hour or half hour, that ye set a p
to try your Souls condition? *Secondly*, I would ask wh
Repentance hath there been, Right examinati
makes discovery of Guilt; and discovery of Gu
brings out Repentance, which hath some pricking a
Soul panging with it. *Thirdly*, What effect hath f
lowed? What engagements have been keeped? Ho
have many of us reformed our walk? Is not our ca
riage as it was? Passion and Pride, as quick and liv
as they had wont to be, Deadness, Security, a
worldly mindedness as they were before? Are we n
as little Self-denyed? As unready to Forgive, As i
norant and having as little knowledge of Gospel myst
ries as we were, and had many a Year Since? But ve
few can say on good grounds that they have made a
Progresse in Mortification and Holiness; and exce
it be some conviction, Some flash of affection, Or so
faint Resolution to amend things amisse, What use h
been made of, or what benefits hath been reaped
many and that not of the worst sort, by the Comm
nion? And therefore in the next place let me say t

it were not unbecoming or unsuitable to the Communion, to make this night a night of Humiliation before God, and of prayer to him to be delivered from *Blood Guiltiness*; There is not a more legible Evidence of our untenderness, then our being little pricked at the heart for this sin; a word of reflexion from our Neighbour, or the apprehension of some great Mans displeasure and Feud, hath lyen nearer our hearts, then the wronging of the Son of God at this rate, hath done, for which it were good now to cast an eye, *To look to him, and to mourn as one mourneth for his only Son, and to go to Zion weeping as we go, asking the way thitherward.* These are no uncouth nor strange things, but such as are Ordinarily presst upon us; We are afraid that many have loathed and left the simple way of Godliness; to get and look after some Shining and Glistering thing to the Eye, and that way will never profit them; to take a serious look of your Souls condition, and to be in good earnest in the exercise of Repentance, as the life of your Preparation; even that ye may come knowing well what ye need, and what ye are to Receive if ye come aright.

The *Third* and main *Use* is, that seeing there is so great ground to fear Communicating unworthily, and that so great Judgements follow upon it, it would be, as our fear to Communicat unworthily, So our speaking business, how we may communicat worthily; This is the end of the day, and should be our task, and work this night, even to endeavour to be worthy communicants to morrow: Ye will readily ask how is such a Frame to be attained and come by? I would, for answer, desire you seriously to mind what ye have heard on these words, *Let a man Examine himself and so let him eat.* Which comprehend the Summe of what is called for from you; and we shall now add these *Four* things, that in your preparing your selves to

communicat Rightly and worthily, ye would seriou
mind, 1. A right uptaking of our selves. *Secondly*,
Right uptaking of the Ordinance. *Thirdly*, A ri
Acting in reference to both. *Fourthly*, A right man
of Acting, or a right Frame in your going about
work. For the *First*, We say, there would be a ri
uptaking of our Selves, that we may know what
are, what are our Sins, Spiritual wants and necessiti
that we may have some distinct errand to God: T
is implyed in these Words, *Let a man examine himse*
That he may be well acquainted with himself; if the
be not some time taken for attaining to a right Co
deration of our Selves, we cannot come rightly to t
Ordinance: or if any word come that suits our condi
on, it will come by guesse as to us, and we may co
to the Communion, and neither know what we nee
nor what we are seeking or would be at.

For the *Second*: We say, there would be a right u
taking of the ordinance it self, which when wanting,
marres us, that we know not how to Communicate
In the ordinance we would take up the substance of
the end of it, and how it effectuats the end. *First*, T
Substance of the ordinance is Christ Jesus himself, w
though he be not bodily, yet is he really present in th
Sacrament; His words are not empty words, the Signe
are not empty Signes; But *the Bread is his Body, a*
the wine is his Blood: For if there be a presence in th
word, as he makes it known through his Spirit, by th
efficacie of it on the Heart; then in a more speci
and Solemn manner, there is a presence in the Sacr
ment; which also he makes sensible, to the Spiritu
senses of the Believer. *Secondly*, The end and use
the Ordinance, for which God hath appointed i
would also be rightly taken up; and this is large,
serves for the manifesting of his love in his Death t
he come again; and this would be a piece of yo
exerci

exercise to discover the love of Christ in it, and to Put our faith to exercise on that love: In which respect Christians have not only their Particular case to look to in the *Sacraments*, But also that their Spirits be taken up with the thoughts of the wonderfully condescending love of Christ, who hath given & left behind him a token and Memoriall of it; and especially these ends would be looked to and considered, *viz.* That it's given for our instruction, for it gives us a Sight of Christ crucified; It shewes us the way of making up our union with him, and ye necessity of it, and the warrant given us to make use of him: and as it's given for instruction and teaching, so for sealing and confirming; the Lord would have us thereby knowing the truth of this Promise and covenant for our greater consolation, and that we may with greater liberty apply them: even as, when a Prince offers peace to a Rebel and grants him a Pardon, to make him the more sure, and to remove all doubts and jealousies, there is a seal appended to the Pardon, which confirmes it, and consequently strengtheneth the Faith of the Rebel to rest upon it: So this is a special end of the Sacrament to Seal and confirme: God having graciously condescended to Covenant and Promise, and to *Swear* to the truth of his Covenant and promise, *That the Heirs of Promise may have strong consolation.* He also appends seals to his Covenant. But *Thirdly*, We are to consider how it affects unto these ends: and thus we are to look on the Sacrament as exhibiting and applying Jesus Christ and his Benefits: which must needs be a spiritual and Sublime thing holden out in these words. *Take ye, eat ye; this is my Body*, &c. Where we have Jesus Christ giving over himself to the Believer, so as he and the Believer become one, and he hath Christ to feed upon: It's true there is no Physicall conjunction here: Yet in the word, the offer and promises conveigh Christ

holden out in the Promises to the Soul, being receiv
by faith, there is an union thus made up betw
Christ and the Person: So in the right partaking
the Sacrament, the Spirit going along with the w
and Seal, and the believer receiving the Seal as gi
him of God for that end, as well as the word: Th
results an union and Communion, a mystical
Spiritual uniting and joyning of Christ and the belie
together: Which although it doth not alwa
necessarily presuppose Faith going before, yet it
poses Faith necessarily to go along with it; and in
there is most expres covenanting and bargaining
twixt Christ and the Believer, Jesus Christ not giv
himself here indefinitly, as he doth in the word
offer of the Gospel, but particularly: and thus
Believers Faith hath the most distinct ground and r
on to make application of him, and so the more disti
confirmation.

For the *Third*, there is a right acting in referen
to both the former to be looked to, 1. There is so
thing that our Judgement and memory would
taken up with, which is as the key to what follow
we are to remember the Lords Death, the end of
the love he had in dying: and his instituting of th
ordinance when he died for this end, that we mig
remember his death and love therein, till he co
again; and have our minds meditating on thes
Secondly, There would be the exercise of our Grac
as of repentance, from reflecting on our selves; of lo
from looking to Christ, and of continued Spiritu
mourning resulting from both; and especially the
would be the exercise of Faith as being the main thi
that on our part makes up the union, and whereby
Communion is entertained: and there is a *threefo*
act of Faith called for in worthy Communicating,
An act receiving. 2. An act giving. 3. A ratifyi

that knits both the acts together. 1. I say an act of Faith receiving Christs word and ordinance, and himself therein. 2. An act of faith giving, resigning, committing our selves to him; the covenant being in this respect mutual. And *Thirdly*, a ratifieing act coupling or knitting these together, viz. Christs giving himself to us and our giving our selves to him, his engagement to us & ours to him: To clear these a little further, *First* the receiving act of faith looks to the institution and covenant to which the Sacrament is appended, and to Christ in the words of institution and in the Covenant, making offer of himself; Which is to be considered as in the word and covenant, to which the Sacrament is appended, and accordingly welcometh him, as it doth in the word; for as there is a receiving act of Faith as to the Word, So there is a receiving act of Faith as to the Sacrament; That is, when the Soul is put to dispute whether about the offer if it be made to it, or about the Promise that supposes the condition, if it may lay hold upon it; The Believing souls taking of the Sacrament, is the permitting and allowing of it self to be confirmed by vertue of Christs appointing that ordinance for its confirmation, that the offer is made to it, and that the Promise belongs to it in particular; as when a penitent sinner comes to the Communion, and that promise rolls in his thoughts, *Thy sins and thy iniquities will I remember no more*, and he would fain believe it; the receiving act of Faith is to take the Sacrament as Gods putting his Seal to that word of promise that he will make it good to the soul in particular. *Thy sins and thy iniquities will I remember no more*: Or when a Soul hath its secret longing after Christ, and cannot dispense with the want of him, and cryes out, *O! When wilt thou come unto me?* In the Sacrament it looks on the institution and takes it as a Seal of confirmation to put it out of question,

that he that hath promised to come, *will come and will not tarry*, and it looks on Christ giving the Common, as if it saw him taking the pen, and with his hand subscribing the contract, and lays it up in heart as in a Charter Chest, as an evidence and confirmation of its right to Christ: and indeed there is much need of being distinct in this; for there are many who make Conscience of engaging to Christ in this Ordinance, who look not on it as Christ engaging to them; but the receiving act of Faith looks on it immediatly as his engaging to the Soul: as a person that hath a hard heart, looking on that promise, *I will take away the stony heart, and give a heart of flesh*, and expecting the making out of it, takes the Sacrament as a Seal that he will perform that promise, because he articles so with him to get that promise made good: even as a man that would have some debateable cause in his right to such a piece of land cleared and put out of question, brings it to his Superior to get it Sealed anew: Now this receiving act of faith doth not only dispose and fit us to receive from God: but as the hand takes or receives the elements, so Faith receives God's offer of the Covenant, and that which is represented and sealed up in that ordinance. *Secondly*, The act of faith giving; is (as I said) that whereby we give our selves away to Christ; and so, as we get one right we give (as it were) another; or as we take one hand we gave another; we receive Christ engaged to us according to the Covenant, and we engage and give our selves away to be His: our very receiving supposeth our consenting, & faiths delivering & giving up it self or the person to Christ, and taking Christ to it, or to himself, so making (as it were) an exchange (O wonderful exchange! by which we receive infinitely more and better then we give) when the Soul hath gotten him, it gives it self to him, to be changed and made

ade better, and renews its purpoſes, reſolutions and omiſes to that end, and takes the *Sacrament* to ake theſe ſure and ſecure. *Thirdly*, The ratifieing of Faith is this, when we have taken Chriſts Proiſe by Faith and have given our promiſe to him, and rtendered and delivered up our ſelves unto him; and e go about the communion and exercise our faith to t both confirmed; as we uſe to ſpeak, *We will take our acrament on it*; we take the Communion to ſeal his art of the Covenant to us, and to confirm our ſelves to the performance of that which we have engaged him; and thus; which was before a bond on Chriſts de, and a bond and engagement on our ſide; becomes ow a mutuall contract and bargain; both are put in ne and complicated together, Sealed with one ſeal, nd made uſe of for both theſe ends: the believer thinks himſelf ſurer of Gods promiſe, and himſelf more ſecurely ingaged to God; and though this engaging hath no new Promiſe with it; yet thereby the more explicitely is our dutie brought forth, and the promiſe more particularly becomes ours.

As for the *Fourth* and laſt thing, It is a right manner of acting, or a right way or ſuitable frame in our going about this ordinance, which takes in ſeveral things as, 1. Fear, becauſe it is a very difficult thing rightly to Communicat, and we had need to fear leſt we miſtake and miſcarry. 2. Diſtinctneſs and clearneſs; which is a part of the reſult of ſelf examination; we would at leaſt be ſo far clear in our condition, as to know and be convinced; that the generall ſtrain of our way hath not been right, as it ſhould have been, by very far, when we cannot ſo well find out and condeſcend upon the particular evils that we have been given to or have done: and though we know not all nor many of the particular Promiſes of the Covenant, yet we would be clear in that generall, that in the

Covenant-

Covenant God maketh over himself a God all-sufficient to the believer. Thirdly faith in and dependance on God for preparation, and for a suitable frame; gaining new ground of corruptions, for more humility and tenderness, for more thorow turning to the Lord. *Convert me* (sayes *Ephraim*, *Jer.* 31.) *And I shall be converted*, there would be many Serious and Sincere resolutions, engagements, and purposes, and much heart-melting, and Prayer in the making of them, as it was with *Israel* & *Judah*, *Jer.* 50. 5. Whose great desire and designe was, to have the Covenant betwixt God and them so secured, that it might hold perpetually and never any more be forgotten, they desired to have (as we use to speak) no hank in their own hand, that allow of no reservations or exceptions, and they pray about this great work Praying and weeping: This would be a Sweet and suitable frame for a Communion, and a notably well becoming a people that Approach to the Lords Table; and we seriously commend it to you, and you to the grace of God in the Practise of these things which his own blessed self make forthcoming to you.

A

Preparation SERMON for the Communion.

On 1 Cor. 11. 29. *Not discerning the Lords Body.*

IT is a very great and grave, a very Momentous and concerning work, rightly to partake of the Sacrament of the Lords Supper; it hath as many and great advantages attending the due and worthy Participation thereof, and as many sad consequences following the unworthy Participation of it, as any other of all

ordinances of Christ hath; and therefore when
Apostle hath sharply expostulated with the Christi-
Corinthians for several abuses in reference to this
dinance; he proceeds, after a full declaration
its institution, to guard them against all after abuse
reof, and to fit and prepare them for suitable and
orthy communicating; And the *first* direction that
gives them is in reference to preceeding Prepara-
on, *Let a man examine himself, and so let him eat.*
he *Second* is, in reference to the action it self,
aching them to communicat worthily, So as they
ay *discern the Lords Body*, by holding out the danger
unworthy Communicating; both which he knits
ogether, telling them, that if any of these thing be
anting, it will bring on Judgement. Whence in a
ord, and but in passing, we may *Observe* these two
hings. 1. That a man will never Communicat
worthily, that doth not before hand indeavour to
prepare himself for it; And therefore he prefixeth
this, *Let a man examine himself*, and then subjoins, *And
so let him Eat.* 2. That a man is not distinct in discern-
ning himself in some measure after the examination of
himself, will never aright discern the Lords Body
in this Ordinance of the Communion; He that takes
not up himself, will never take up Christ rightly.

In the words more particularly, we have *Three* great
things in reference to present Communicating; The
First whereof is, the great and peculiar use of the
Communion, and that is, that it makes the Lords
body discernible, It puts Christ in a capacitie (to
speak so) to be taken up and discerned; The *Second*
is, the great duty of a worthy Communicant; and that
is, rightly to discern the Lords Body, so holden forth;
The *third* is, the great Sin that unworthy Communi-
cants fall into; and that is, *They do not discern the
Lords Body*; but are like so many Dogs and Swine,

who

who not knowing what delicats are there, they
about the action, not knowing what they are doing

The *First* is clear, That in the Sacrament, C
Jesus his broken body is made discernible to us;
he would not find fault with them who come, and
not discern it; The words also before *vers.* 24. c
in; *This* (saith he) *is my Body which is broken for you*
Chap. 10. *vers.* 16. *The cup of blessing which we bless*
it not the Communion of the Blood of Christ? And the br
which we break, is it not the Communion of the Body
Christ? And the sharp Judgements, that come
People for not discerning the *Lords Body*; and so
being guilty of Communicating unworthily, do she
that not only is our Lords Body really present, but
a special manner discernible in this Ordinance.

To clear this a little further; we shall *First* Premi
two fold distinction. And then, *Secondly* answer a fe
Questions that serve for clearing the Doctrine, and te
better uptaking of this Ordinance.

First then, we would *distinguish* betwixt these tw
viz.: Looking on the Sacrament as strictly taken, an
as contradistinguished from the word; and looking o
it as more complexly taken, as including the word; I
is in the last sense that we consider the *Sacrament* here
viz.: as taking in, 1. Christ signified and represente
by the elements. 2. The word and Covenant t
which the Sacrament as a Seal is appended; Therefor
the cup is called *The Cup of the New Testament.*
The seal of the Sacrament it self appended to the wor
and Covenant.

2. We would *distinguish* betwixt Christs broke
Body considered as discernible to our understand
ing only; and the same considered as it is discernible
to our very senses, or as it is apprehensible, when by
feeling we may grip it as it were; and not only loo
to it, but take hold of it: (how this is, shall be

more

ore Particularly explained and cleared afterward for evenning of miſtakes,) it is in this laſt ſenſe that we derſtand *diſcernible* here, not excluding the former; that Chriſts broken body in the Sacrament is not ly made diſcernible to the underſtanding of the ht communicant, but he is made Communicable d apprehenſible, and there is an union with him tainable in that Ordinance; and what we ſaid be- re proves this: he holds out His Body to be received, nd He is received in it.

As for the Second, to wit, The *Queſtions* to be an- vered; they are theſe *Four*. 1. In what reſpect is hriſt preſent and diſcernible in the Sacrament? Se- ndly, to what is he made diſcernible and Commun.i- ble? Thirdly, how the Sacrament makes him iſcernible, and what way it holds him out as diſ- rnible to us? Fourthly, what may be the reaſons hy Chriſt holds out himſelf, His broken Body, as iſcernible to us in the Sacrament?

Firſt, then, in what reſpect is Chriſt preſent nd diſcernible in the Sacrament? We *anſwer*, irſt, not ſimply conſidered as he is the Son of God, or in reſpect of any benefit from him as mediator, either ſimply as Redeemer; But he is holden out, s incarnat, and ſo this Sacrament differs from the *Jews Paſſover*, which held him out as to come, while his holds him out as come. *Secondly*, it holds him out not only as become man, but as ſuffering, as having his Body broken. *Thirdly*, He is made diſ- cernible in reſpect of the end for which He ſuffered, and had his Body broken and his Blood ſhed; *This is* (ſayeth he) *my Body which is broken for you, This cup is the New Teſtament in my Blood ſhed for the remiſſion of the ſins of many*: to wit, of all the Elect; It holds out Chriſt Mediator, God-man ſuffering for us. Fourthly, It holds him out as Communicable

and

and in capacity to be participat of, by us; There
its called the *Communion of this body*. *Chap.* 10. 16.
tell us that we may be united to him, and made
share of him; and we are bidden *Take* and *Eat*, and
to *drink* of it. These last *two* look to the Covenant
hold out the Sacrament in reference to it, and
our Lord Jesus, First by his sufferings was to purch
a People to himself, and Secondly that he was to
Communicable to his People; therefore *the Cup* is
led *the New Covenant in his Blood*; The Cup and
Covenant go together: For though we may con
Christ without the Sacrament; yet we cannot
consider the Sacrament without Christ & the Coven

Secondly, To what is Christ made discernible
Communicable? We answer: First he is not disce
ible nor present after a corporal manner to the bo
eye, though he be really and truelly present;
bread that he gives is his Body, and the Cup his Blo
and yet it was Bread and Wine which was given,
not his Body and Blood corporally. *Secondly*, he
not present and Communicable by any local mutati
by taking us up to Heaven to him, or by bring
his Body out of Heaven to us; But he is these, *thr*
wayes present and Communicable; First, to our Spi
ruall senses, to an enlightend understanding whi
considers Christs Body broken and his Blood sh
Secondly, To the Faith of his people he is presen
his own Ordinance; when his Spirit goes along a
quickens their hearts, and their faith is in exerci
They are made to apprehend Christs Body, and to ha
an union with him sitting in Glory as really as they pa
take of the elements with their hand and feed upo
them with their mouth and stomach; an union as re
as is betwixt the head and the members, and betwix
the root and the branches: These two, the *Spir*
on Christs side, and *Faith* on our side make up real
union;

on; and therefore though this preſence be real, yet Spiritual; Faith looking and going thorow the ments takes up Chriſt according to the end appoint- ; and this makes the union, even as faith will look go thorow the word and crediting the word, takes Chriſt in it, and makes an union with him; ſo y true of this Ordinance there is a Spiritual preſence and union with Chriſt Jeſus. *Thirdly*, A preſence ſenſe, not ſo much in reſpect of inward feeling, as in ſpect of the powerful effects of his preſence, though en inward feeling goes alongſt with it; and there- e its called the *Communion of his Body* and the *Wine of* ven; And in reſpect of the mean and way he mani- ſts himſelf therein, to the eye, to the touch, to the ſte and to the ear, and there is a colour ſenſible; hich is more then is in any other ordinance, where ere is but the exerciſe of one ſenſe; for the more of e outward ſenſes he makes uſe of, he brings with him proportionable bleſſing to the inward ſenſes of the ul.

Thirdly, How doth the Sacrament hold out Chriſt as iſcernible to us? For anſwer, I ſhall offer theſe *Four* ayes. How he may be preſent to the faith of the eliever in the Sacrament; all which wayes he is ade diſcernible: 1. In reſpect of the inſtitution; r Chriſt is here repreſented by the Miniſter as iving himſelf; his authority and warrant is here; herefore himſelf is here: This though is be common all Chriſts Ordinances, yet it belongs in a peculiar ay to this ordinance; for in it he is preſent in a ſpe- ial manner making over himſelf and his ſufferings to . *Secondly*, He is made diſcernible in the Sacra- ent in as far as it repreſents him, and though the ord hold him out, yet the Sacrament doth ſo, more lly, clearly and ſenſibly, by ſuch and ſuch ſignes by ine, and bread broken, repreſenting his Body

broken

broken by Suffering; by wine, and wine poured o
representing his Blood shed: and by wine distin
from the bread, to shew a most true and real deat
In which respect it's said, *Do this in remembrance of*
to as often as ye eat this Bread & Drink this Cup, ye
forth the Lords Death till he come again: Every Sac
ment represents Christ, but this represents him in
suffering and dieing, and in the end of it: and ma
it over to the worthie communicant. Thirdly, he
made discernible by this Sacrament in this respect,
it's a seal appended and affixed to the Covenant fo
ing to ratifie and confirm the Promises contained
the Covenant, and so the Bread and Wine, consid
ed in reference to the institution, are a real con
mation of our real partaking of the thing signified,
in some respect make Christ really present: as the g
ing of a sealed Charter of a house to a man, is
giving him the house: or as the giving of infeftme
by a bit of earth and stone (being a legall confirma
on) is the giving of that land to the man, when
he is infeft, because (as I said) it's a legall right
it, and makes it Present and discernible to him: ev
so Christ is made discernible in this ordinance, becau
we have our right to him which is in the word, in
speciall manner, confirmed to us in it: for not on
doth this (as other Sacraments do) confirm the wo
and Covenant in general, but it hath this peculiar to
that it confirms Christs making over his dying sel
us. Fourthly, Christ is here present and discernib
and made so by this Ordinance, if we consider
Sacrament as a mean whereby we have Christ comm
nicated to us; he not only makes over himself coven
wise: but sealeth this gift: & the Sacrament is a mean
Communion with him thus made over to us: in whic
respect the believer doth and may warrantably ma
use of the Sacrament, for his quickening, elevating,

d ſtrengthening to cleave cloſer, and to grip faſter Chriſt: for which cauſe it's called the *Communion of Body*; and hereby we are ſaid to be made *one Body h him*: Not but that without the Sacrament it may and is often ſo: but by the Sacrament this Union d Communion is ſtrengthened and furthered to the ith, and Spiritual ſenſe of the believer.

Fourthly, what are the reaſons why Chriſt will have s broken Body made thus diſcernible and appre-nſible in this Sacrament? We anſwer, that he will ve it ſo for theſe reaſons. Firſt, for evidencing of d bearing Teſtimony to his great love to his People, ſayes that a dying Chriſt ſo loves us that he gave mſelf to us; and ſo the memorie of his death is vived and kept up; He will have his dying ſelf, in a crament beſtowed on his People, to keep his love ill freſh to them in their remembrance. Secondly r the Publick Profeſſing and teſtifying our faith in a ying Saviour; For in this Sacrament we profeſs ur Faith in him and dependance on him; and we lay ereby and declare to the world, this my Saviour dyed, d is able to give me life; which is a piece of Honour d Glory to the Mediator, & a part of our duty; when e give Publick teſtimony, that we think no ſhame of crucified Redeemer. Thirdly, The Lord hath, for e edification and benefit of his People, made him-lf ſo diſcernible in this Sacrament; and there is *Fourfold* edification or benefit that redounds to them it. Firſt inſtruction, for they that cannot ſo well take the Lord in the word, may be ſome-what helped to ke him up in the Sacrament as a ſlain Saviour, and as ing as needfull as meat and drink, without which we cannot live, no more can we live without him: d O! how many Spiritual leſſons may be had by eſe ſignificant ceremonies inſtituted by Chriſt!

Se-

Secondly, There is here edification unto the fa
Gods People: and thus it becomes strengthe
when not only Christ saves in his word, *I have*
my Church, and given my self for her, and they that
shall not perish; but we have his ordinance s
this: Its exceeding strengthening to a poor
doubting body which could not easily believe,
Christ would be so kind to a rebell; when he
sacred Seal of his kindness, it helps to Believe
is promised. Thirdly, It edifies as it serveth to pro
the inward growth of Grace, for in the Sacra
Christ is Communicated: and as he is Communic
life is Communicated, love to God, & to one anot
Communicated: and in a word we cannot Imag
Communication of Christ; but it brings with it stre
ning to the inward man. Fourthly, there is edific
in respect of the believers consolation, whether
his Sense, or as to his Faith; the Gospel in its offe
Promises comes out and saves, men and women,
known to you, that Christ is preached to you and r
sion of sins thorow him, But the Sacrament saves
lieving man and woman, there is my Body not
broken for all the Elect in generall, but for the
particular: and this much silenceth the great d
whether I be elected or not, or within the Cove
or not; for it saves, O Man, here is a slain and br
Redeemer made over unto thee upon condition
thou close with him in the Covenant, as he offers
selfe; and so when there has been some wavering
fainting in respect of consolation before, it proves
strengthening of the Believers consolation, consid
the nature of the Ordinance: and in this respect the
crament is as a love-token of a kind Husband to
Spouse, who when he is to remove to some conv
able distance from her for a time, saves, take and
this in remembrance of me, and think that I dearly

e, and will not forget thee, till we meet again.

The ſecond Point of Doctrine is, the great duty called from a worthy Communicant, and that in ſhort is, ly to diſcern the Lords Body made ſo diſcernible, as he is made diſcernible: The Text confirmes the rine: Not though a man had never ſo many good gs, ſuppoſe that he had not only gifts but Grace, yea a Holy frame of Spirit, yet if he be ignorant of what s called to or a doing in this Ordinance, he cannot cerne the Lords Body, and ſo cannot Communicat rthly. Hence it is that there is ſo much need of owledge, without which a man can no more then a d or a fool rightly take up Chriſt in the Sacrament. To open this a little we ſhall ſpeak a word to theſe ee. 1. To the Object to be diſcerned. 2. To act of diſcerning. 3. To the reaſons why this cerning is ſo neceſſary a duty.

Firſt, for the *Object to be diſcerned*, It is Chriſt Jeſus, ering, dieing and making over himſelf to his People ording to his Covenant, It's Chriſt, and yet Chriſt ing, and Chriſt dieing according to the Covenant, m which he can never be ſeparated, and eſpecially his ordinance in Particular conſidered with its end & inſtitution with reſpect to the Covenant; It's riſt giving himſelf, and in this Sacrament, according the Covenant.

Secondly, *For the act of diſcerning*; It is taken *Four* ys, the laſt whereof is the main. 1. To diſcern hing in Scripture is to have diſtinct thoughts and prehenſions concerning it, It's to take up a thing ply and as it is in it ſelf; Thus to diſcern Chriſt ſent in the Sacrament, is to diſcern how and where e he is preſent. 2. To diſcern a thing is to diſ rence rom other things, and in this reſpect a thing is ſaid be diſcerned comparatively, as 1 *Cor.* 4. 7. *Who keth thee to differ from another?* Thus to diſcerne

this

this Sacrament and Christ in it, is to differe
from other things: considering that it was
common Bread and Wine, but that now it is
It is to put a difference betwixt the Sacrame
common bread and wine; and betwixt the Sacr
and the Word and Covenant, yet with respect
Covenant; as the Seal differs from the Charter
to difference this Sacrament from other Sacram
In respect that it looks to a dying Saviour
Communicats him and his benefits that way.
discern a thing, is to have a high esteem of it,
was the discerning of *Meats*, *dayes*, and *Places*;
discern Christ in this Ordinance, is to have a
impression and high estimation of Jesus Christ
his death, and of his matchless love shining the
To have much Spiritualitie, Holy fear, awe
reverence in reference to him: Such a fear
reverence as mean men will have before a King
great man, who when they carry not suitably b
such a great person, we will say to them, kno
where ye are? So the right discerning and upraki
Christ here, is to have a high estimation of him.
There is a complex discerning of a thing in refer
to its use and end: or we may call it a *Rel*
discerning, which is Practicall, when a man cons
himself Suitably to his discerning of the thing,
want whereof our Lord reproves in the *Jews*, *Hyp*
(sayes he) *Ye can discern the face of the Sky*, *b*
cannot discern the signes of the times; and in
respect also when a man carries unsuitably be
Magistrat, it's said to him by discerning Per
know ye where ye are? And this being the
thing here implyed, we shall speak a little more t
wherein these *two* things are supposed, 1. S
distinct up-taking of our selves, of our need, an
our hazard. 2. The right up taking of Chri

Ordinance, as to the ſupply of thoſe neceſſities preventing of that hazard: and this *Doctrinal* erning goeth before that which is *Practicall*, ch is a mans ſuitable uſe-making of Chriſt, or ble exerciſing himſelf in reference to his need, that Ordinance appointed for ſupply of his need eſus Chriſt: which is with a reflex look ſome- s on himſelf, ſometimes on Chriſt. And there in this theſe *five* ſteps which follow one of them another. 1. It conſiſts in a ſuitable frame of t, as becomes ſuch a poor ſinful unworthy and ly perſon in the preſence of ſo Holy a Lord, going t ſuch a Holy action: another frame then is d for at our dinner or Supper, or at ordinary ing the word, or at prayer: A holy, humble, rful, ſerious, Heavenly and hungry frame: Holy and reſpect to God making humble, Faith of s goodneſs and rich Grace in Chriſt ſhining in Ordinance, making cheerful: The conviction of making Sober, and yet very ſerious and eager what he is about: It's a frame made up, as ere, of contrarieties: ardent love and zeal, and calme and compoſed Spirit to hear what God s, To take what he gives, and to behold what manifeſts. 2. It conſiſts in an exerciſe of the d in meditation, both in reference to our ſelves to Chriſt: Meditation in reference to our own lneſs and miſery: and meditation on Chriſts : calling to mind all that he hath done: thinking delight on Chriſts ſuffering and on the end of and again reflecting a look on our ſelves to keep in this meditation, what was I, when he ſuffered did all this for me? And what am I now, when s offering this to me? To have the picture of a ng Husband hanging by a wife to what purpoſe , and for what uſe doth it ſerve, if ſhe never

look

look on it to mind him whom it represents? 2. consists in an exercise of Graces, it's even (as I said in the Song) a making of all the Spices to flow forth their smell: and the putting of all things in good order and studying to have them in good case: to have love warm to the giver, and closing with the gift of a dieing Saviour, and to have love warm to others of his people for his sake, and because he hath taken us in with others, to partake of the benefits of his love shining in his Death: for love to the head and members, go together: It's to have repentance lively stirred up and sin made heart pricking and Godly sorrow to flow: the heart made to loath it: and the mind exercised in forming holy resolutions, Purposes, vows, and engagements against it: but it's especially to have faith stirred up and exercise, and to have all the senses of Faith (to speak so) set a going: as when the word comes and says, *Take ye, eat ye, this is my Body which is broken for you.* Faith beholds and gets as clear and satisfying a view of Christs Suffering and dieing, as if the eye saw him with his Bodily eyes: when the hand is stretched out to take. Faith acts Proportionably in stretching out its hand to take Christ, it not only grips him, but in this Ordinance according to the end of it, takes it as a pledge of Christs performing what he hath promised, making use of him for the end appointed: when the eye looks on what is done, Faith is considering and having a view of Christ and of the Covenant and of the benefits purchased by him, and sees another thing then the elements, even the wakened up sword of the Fathers justice pursueing the mediator, as the elects cautioner: when the eye looks on the distribution, Faith it sees Christ made as it were bellies Common-good given among them, and to

one of them, when the hand puts the bread and wine to the mouth, Faith hath a way of opening its mouth and (as it were) chewing and feeding upon Jesus Christ, and of strengthening, refreshing, and cheering it self in him, counting it self well come with him and secure in him, and fastening its engagements to him: all which strengthen our Spiritual life, as eating and drinking doth the naturall life; and then when it comes to the taste, Christ relisheth most sweetly to the Believer, so that no Wine doth cheer the naturall heart so much as Christ in the Sacrament considered in his love and Covenant, and in the benefits that come by him, doth the Soul of the believer; Faith here considers Christ not only as communicable: but as actually communicated. The fourth thing wherein this discerning consists, is a reflecting exercise, when we have received the Sacrament, we are to reflect and consider what we have done, and what we are doing, are we indeed feeding upon Christ? What is this in our hands? This bread in some respect is not bread but Christ; This cup is not Wine, but *the cup of the New Testament in his Blood*, and by this reflection the Believer applies, and confirmes himself, having received the Sacrament, whereby his union with Christ is signified and sealed up, he applies and sayes within himself, now Christ is mine, and I his: and he confirmes himself in Christs love to himself and in his interest in him: Now sayeth he, I have gotten no delusion, but the signe and Seal of the blessed Body broken, and of his Blood shed for me: Unbelief say, have ye gotten Christ indeed? Yea saith the Believers faith, having received this Pledge of his love, I have gotten himself and I should Believe it; This is an act on Christ not only directly, which is also common to the Sacrament with the word, but

to act on Christ reflexly: and to perswade our self of our union and Communion with him, which is the end of this Ordinance: else we take not up Christ giving a seal; Therefore the word is, *Take, eat, this is my Body broken for you*; there is more then a bare signe here: and faith acts not only for receiving, but for confirming it self, that by receiving it hath union and Communion with him, who is holden out in the Sacrament, for if it be a seal and exhibit Christ as a seal, then faith should receive and act on it as such for attaining the end that a seal should have, supposing the condition to preceed. *Fifthly*, it consists in an act of spiritual affecting, when there is a holy smelling (to speak so) and kissing of Christ, the soul digesting him, for the life of the inner-man, and delighting, rejoycing, and exulting in him, and to the faith, confidence and hope of the Belief are strengthened: which makes him that he is not ashamed; and upon the back of this ordinarily the Love of God is shed abroad in the heart: and though there should be little sensible feeling, yet the Believer finds himself obliged to cheer himself in Christ, and in the Covenant and in the benefits that he has thorow his purchase: and there is readily some warming of love to Christ, and he is confirmed in the faith of the love of Christ to him; and it is impossible where these two are, but some Holy tickling of affections, which flow from the Word and from this Ordinance thus rightly gone about (as has been said) will follow; and if this be not, That is, if Christ be not thus discerned in the Sacrament, 1. God gets not what he calls for, Christs death is not rightly minded, his Glory and our edification are not promoved, No. 2. Is the end of the Sacrament attained; neither. 3. Is our comfort furthered: For it is not the Ordinance barely, or ordinary Bread & Wine set apart for a holy

But Jeſus Chriſt diſcerned and received in the Ordinance, that comforts; otherwiſe, the ordinance in and by it ſelf will not promove our comfort and growth.

The third *Doctrine* is, that it is, though a very common and rife, yet a very great ſin not to diſcern the Lords body as he is holden out in this Sacrament diſcernible; The greatneſs of which may be eaſily gathered from what we have diſcourſed concerning the great Priviledge of the diſcernibleneſs of the Lords body therein; from the horridneſs of the guilt that it involves in, even *the guilt of the body and blood of the Lord*, the greateſt and moſt horrid of all blood guiltineſs, and from the dreadfull Judgements and Plagues that follow on it, temporal or bodily, and ſpiritual Plagues, yea even eternal Damnation, if Repentance through Grace prevent not: But we muſt, becauſe of ſhortneſs of time, leave all that might be ſpoken in the more particular proſecution of this Doctrine. And ſhall only give you *two or three* Caveats (wherewith I ſhall cloſe) to guard againſt miſtakes in reference to what hath been ſpoken; I know it will readily be ſaid, if this be diſcerning of the Lords body, and if none other do diſcern it, but ſuch as go about theſe things, it will be hard for any to diſcern it. For anſwer to this I would have you to conſider, 1. That there is a more explicit, diſtinct and perfect diſcerning: and a more implicit, confuſed and indiſtinct diſcerning of the Lords Body; if we ſpeak of perfection in diſcernings; who come up to that? but if we ſpeak of an honeſt ſincere way of aiming to diſcern, though it be ſome what indiſtinct and confuſed, that may be yea I would not think them in a good condition that reſt ſatisfied with themſelves, as being diſtinct enough in all theſe things whereof we have ſpoken; yet where there is (as I juſt now ſaid) honeſt aiming at theſe things, though in a

confused and indistinct way; where faith and love
are in some measure acting with a sort of fear and joy
mixed together; when there is a fear to profane the
Ordinance, and yet the soul loves it so well that it
cannot endure to want it, nor Christ in it, There is a
discerning of the Lords Body that warrants to draw
near. 2. Consider, that there is a general confusion
and a particular confusion (to speak so) in going
about this Ordinance: The general confusion is this,
when persons are so very ignorant and confused, that
they know not at all what they are doing: a Particular
confusion is only in some respect, that is when a Soul
knoweth that Jesus Christ is in the Ordinance, and
knoweth its own condition to stand in need of him,
that it hath many Spiritual wants to be supplied, and
that there is much good and a Supply of all those wants
to be had from Christ in this Ordinance, but how to
come at it thereby, it knows not so well nor so distinct-
ly: A person that is confused in the generall cannot
discern the Lords Body in the Sacrament, But one
that is confused in a particular, may and though such
an one cannot, it may be, Pitch on a particlar promise
that suites his need, yet he may fix on Christ and on
the Covenant in general: which is one of the main
things that Faith acts on: and indeed unless himself
be acted on by Faith, his benefits fail: and though
serious Soul cannot get a particular promise to seek
on, We say it should stick by the Covenant in general
as including all particulars. 3. Consider, that dis-
cerning is not to be astricted to the very instant of
receiving, but we would look well what is our aim and
endeavour alongst the action, and if habitually we
indeed seriously seeking after & pursuing these things
we cannot have them all in our thoughts at once, that
is scarce, if at all, possible; but if the aim and stress
of your Souls exercise run this way: and though the

be failing in many things, yet this is not a neglective slighting and careless inconsideration: In a word, see if there hath been, *First* some clear conviction of sin and of your great need of Christ: And, 2. See if there hath been some uptaking of Christ in the Ordinance, & He made precious and lovely therein in some measure; and that it was your errand in going to that Ordinance to take Christ to Supply your need and take away your sin, and your aim to go about the Ordinance rightly in order to that end. If the strain and Series of your way, in these, hath been honest and sincere, ye have no reason to account your selves (at least altogether) unworthy communicants? Though when we have done all that we can do, it's God himself who must enable us rightly to discern the Lords Body, and who must graciously past by many things that will be found amiss in us: according to good King *Hezekiah* his prayer 2 *Chron.* 30. 18, 19. *The good Lord Pardon every one that Prepareth his heart to seek God, though he be not cleansed according to the purification of the Sanctuary*; so must we say the Good Lord Pardon us, though we discern and take not up Christs Body with that Faith and love, with that distinctness, and clearness, with that delight, cheerfulness and joy that becomes, and are requisite, for such a Solemn Action.

A SERMON

Preached immediatly before the Communion.

Matth. 22. 2...4... *All things are ready, come to the Marriage.*

There are many great and glorious things spoken of the Gospel; and our Blessed Lord Jesus hath made

made use of many good Similitudes wonderfully oppo-
site, to set it out: Sometimes it's called the *Kingdo-
of Heaven*, for reasons that we will not now insi-
upon; sometimes it's called a *Marriage*, as here an-
else where; some of those Similitudes shew what gre-
and singular satisfaction is to be had in it therefore it
compared to a *Feast*; *Supper* and *Dinner*, some of that
shew the way how we are made Partakers of it b
opening and *receiving* holds forth believing; and som
of those similitudes hold forth both, as this of
Marriage, which points at the strait union betwix
Christ and Believers, and at the manner or way o
our entring into this blessed union, on which follow
Communion.

We need not insist in opening the Words, which ar
plain; we shal only say these *two Words*, to make wa
for *Observations*: The *first* whereof shall be, to shew
that the scope of the Parable is not to hold forth Peo
ples coming to the Ordinances, or the Sacraments onl
or mainly; but their coming to Christ Jesus himself an
to the fat things in the Ordinances: Many come to th
Ordinances who come not to Christ and to the feast
that which is called for here, is a real closing wit
Christ and in accepting of him for our Husband, on
his own terms: The *Second word* is, to shew tha
though the Ordinances be neither the Marriage nor th
Feast, Yet it's by the Ordinances that the marriage i
furthered and the Feast prepared and made ready: fo
Faith takes Christ in the word, and strikes hands wit
him in the Sacrament; when he saith in the Word
be thou for me and I will be for thee, Faith saith, I con
tent Lord, and when he saith in the Sacrament, *Tak*
Faith saith welcome with all my heart, He be
there as well as he is in the Word.

These two things being premised, we shall *first*
and together Propose some *Observations* from
word

words. *Secondly*, we shall clear and confirm them: and then *Thirdly*, we shall insist in the application of all joyntly. The *Observations* are these. *First* that in the Gospel there is a clear and manifest making up of a Marriage betwixt Christ and Souls: The preaching of the Gospel is like a mans making of a marriage for his Son. The *Second* is, that this marriage is one of the most excellent marriages that ever was: therefore it's called the Marriage of the Kings Son. The *Third* is, that before this Marriage can be brought about and accomplished, there are many things to be made ready. The *Fourth* is, that where the Gospel comes all things are made ready for Souls closing with Christ in this marriage. The *Fifth* is, that the Master of the Feast the *KING* God the Father, and the *Kings Son* the Bridegroom are not only content and willing, but very desirous to have sinners coming to the Marriage, they would fain (to speak so with reverence) have poor Souls espoused to Christ. The *Sixth* is, that when the Master sends out his Servants in his Name, their great work is to invite to the wedding and to close the marriage. The *Seventh* is, that when People are invited to this Marriage, it is their duty and greatly of their concern to come. The *Eighth* is, that all they that come may expect a very hearty welcome: therefore they are invited once and again: and if we compare this *Text with Luke* 14. We will find there, that the Master orders his Servants to *Compel* them that are invited to come in.

All these *Observations* are very obvious in the Words; and if the Lord would *Graciously* please to help us to speak and you to hear: as they are not impertinent to our Present Purpose, So they might be made very edifying, strengthening, refreshing and comfortable to us.

We shal in the *Second* Place a little more particularly clear and confirme every one of them. The *First* was,

that, There is a Marriage betwixt Christ and souls held forth and made offer of in this Gospel. We take that for granted: for there is the *Kings Son*, and some bidden to his marriage, and those that are bidden are not worthy: they are all professors and members of the visible Church, the scope of the Parable being to shew, that the offer of this marriage was first made to the *Jews*, and again renewed to them, and then from them it came to the *Gentiles*. I shall in passing give you a little hint of the nature of this Marriage in these Four. 1. There is by this Gospel a real union made up betwixt Christ and the souls of Believers; Which union is not with the Ordinances, nor with sense, nor with the Benefits which flow from Christ; but with Christ himself Primarily and Principally; and it is so near a tye & very close, that it is preferred unto and goes beyond the union that is betwixt the Husband and Wife: *Eph.* 5. 30. *We are* (says the Apostle) *Members of his Body, of his Flesh, and of his bones*, Where alluding to that union betwixt Husband and Wife, he not only makes the union reall, but makes the other much straiter then the other. *Secondly*, the nature of this union is such, that it is Mutuall; the Bridegroom hath in a manner (so speak so, with reference of his Majesty) no Power over himself, when he is Married unto the Bride; and the Bride hath no Power over her self, but the Bridegroom: So that here there is a sort of mutuall up-giving of the Bridegroom to the Bride, and of the Bride to the Bridegroom; according to those wonderfully condescending words, *Hosea* 2. *Thou shalt not be for another man, So will I also be for thee.* The Lord hath Believers under a peculiar tye to him, and he hath tyed himself Peculiarly to them, so that (if we may speak thus) neither of them is Master of themselves; The Lord Jesus doth some way account himself not to be master of himself

he is so engaged to them, to be theirs and for them; and cannot but be answerable to his engagement; and they are obliged to be no more Masters of themselves, but to be absolutely and altogether at his disposing. *Thirdly*, this union is made up by mutual consent of parties, and the consent must be willing; His consent comes in his Word; He says from thence, *Behold I stand at the door and knock, if any man will hear my voice and open the door, I will come in to him, and will sup with him, and he with me*; I come, (as if he had said) In my Gospel to you, and if any will consent to take me on the terms on which I offer my self, I *will be* theirs: The souls consent is given by Faith in his word, which is called *John* 1. 12. *receiving of him*, and is relative to the offer: The offer is indeed backed and quickened by the Spirit, without which it would never be received; yet notwithstanding, that which our Faith lays hold on, is not the Spirit, but the word quickened by the Spirit. *Fourthly*, consider here the effects that follow immediatly and instantly on this marriage union, Christ with all that is his becomes ours, and we with all that is ours become his; our debt is imputed to him, he is lyable to it and must pay it, and provide for us and be our head and Husband; and his righteousness, the Purchase of his Death and Sufferings, *viz.* Justification, Sanctification, his Spirit, Grace and Glory, and every good thing that he hath, become ours, and at length the Bride is taken into the Kings Ivory Palaces.

The *Second Observation* was, that this is a most honourable Noble and excellent Marriage; the like whereof never was nor never shall be from *Adam* to the end of the World, it's with the *Kings Son*, with the *Prince of the Kings of the earth*, the *Heir of all things*, the *brightness of the Fathers glory*, the *express Image of his person*, who *was before all things*, and by whom

all things consist, O! is there any match like this? Is there any so great and so Noble as He? Is there any in this world whom ye can marry, that is so rich as He? They that Marry Him shall *inherit all things*, Rev. 21. 7. We may clear it a little further from *five* or six Particulars in the Text. 1. It's an excellent and honorable Marriage in respect of the Bridegroom who is (as hath been hinted) The *Kings Son*, who hath no other natural Son, He is the *only begotten of the Father*, there is not another Mediator, He is the Father's *equall and fellow*; So that if (if we may put an *if* to it) the Father be great and glorious, so is He, for He is God the same God equal with the Father in Power and Glory; *the wonderfull Counseller, the mighty God, the everlasting Father, the Prince of Peace*. *Secondly*, this Marriage is excellent and honourable in respect of the Brides *Father in Law*, (so to speak) He is the *King*; God the Father, Son and Holy Ghost have all a hand in it; and the Believer married to Christ is *Daughter in Law* to the great God, ingrafted so by way into the same stock, allayed with the same family. 2 Corinthians 6. 18. *I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty*. *Thirdly*, it's excellent and honourable in respect of the Preparation made for it. There was never such a wedding Feast; the dinner is prepared, the oxen and Fatlings killed; but you will say what is all that? Even Jesus Christ himself, He is the *Bread indeed, that drink indeed; the feast of fat things and of wines on the lees well refined*; the Bridegroom (to say so) the chief dish that the Believer feeds and lives upon for ever; and the Spirituall blessings and benefits that are gotten in him and from him are as so many dishes of this feast, such as righteousness, Pardon of sin, Peace and friendship with God, the Spirit, Adoption, Sanctification, joy

the holy Ghoſt, Grace and Glory, the hope of a Crown in thoſe manſions that are in his Fathers Houſe, of a ſeat with him at his Table and on his Throne; even a ſhare in his whole Purchaſe; and is not ſ a feaſt? *Fourthly*, it's Honourable and excellent in reſpect of its moſt noble riſe *viz.* From all eternity, in the boſome of the Father, it bred (to ſay ſo) in the Kings breaſt before the foundation of the World was laid; the Covenant of Redemption was then concluded, and the contract of marriage there drawn, and the bleſſed Project of it then laid down; *Sacrifices and offerings thou didſt not deſire*, (ſaith the Mediator, *Pſal.* 40.) *Mine ears haſt thou opened, burnt offerings and ſin offerings thou haſt not required, Then ſaid I, lo I come, in the Volume of thy Book it is written of me, I delight to do thy will, O my God*: The Father gives ſo many to the Son to be redeemed of whom he willingly, readily, and cheerfully accepts, and offers to ſatisfie for them, which in due time he doth. *Fifthly*, it's excellent and honourable in this reſpect, That there was never ſuch a concurrence of ſo many and ſo great things to commend & ſurther a marriage as there is in this; Such as, the making of the World, men and Angels, the incarnation of Chriſt or his coming into the World, his Preaching and working of Miracles for confirmation of his doctrine, his ſuffering and dying, riſing and aſcending, his giving Miniſters and their gifts: and to make up the Marriage union, the Spirit from Heaven coming along with the word, and working faith in the Soul, by which bonds Chriſt and the Believer are joined together; Chriſt by his Spirit apprehending the Believer and the believer apprehending Chriſt by Faith: was there ever a marriage contract or union, bound up betwixt two ſuch vaſtly and infinitely diſtant Parties? was there ever ſuch honour and riches attending and following a match? ſuch righteouſneſs;

remiſſion

remission of sin, Adoption, Peace with God, joy o
the Holy Ghost, the Spirit, holiness is the beginnin
and gradual advancement of it, fellowship and walkin
with God, the White stone, the new Name, the Throne
the Crown, Grace, and Glory, every thing that is goo
for the Bride here and Glory in Heaven; In a wor
Jesus Christ and all the benefits of his Purchase; we
there ever such easie termes and conditions? It
only, *come to the Wedding*; when the King comes
wooing, let him be welcomed with your hearts co
sent; when he sayes, *I am content to marrie you, le
your hearts say, Amen, Lord Jesus; I am content to marr
thee, and to be for thee and for none other*: and may no
I add, was there ever such security and confirmatio
given of any marriage? it's confirmed by the death o
the Bridegroom, he hath sealed his Testament wit
his Blood, and there is no annulling nor altering of
mans Testament when he is dead; and our Lor
Jesus who was once dead is now alive and lives fo
evermor, he will never die again, nor make another te
stament: O beloved hearers, all this is to let you see tha
our Lord is in earnest and very willing to espouse you
and indeed it shall not be his Fault, if it be not
bargain, and if it be indeed a bargain betwixt you
souls and him, it's a very rare and rich one: O! th
many rare, excellent, noble, notable and non-such
Priviledges and advantages that attend this marriage
and are to be enjoyed by the soul espoused to Christ
even God and Christ, Grace and Glory and all tha
is comprehended under these belongs to that soul
We must here be silent, lest in speaking of them w
darken them by our words; here is an abyss and bo
tomless depth ready as it were, to swallow up words
we confess we can tell you but very little what they a
nay if all the ablest and holiest Ministers on ear
all the Angels in Heaven were joyned together the
co

could not to the full by very far, tell what an excellent match and marriage this is, even to be matched with the Son of God; and yet this privilledge and honour have all the ſaints, all Believers, to whom he is *wonderful and Precious*, though alace! not as he ought to be; there is a day coming, when we ſhall know to ſatisfaction, *that the Father is in the Son, and the Son in the Father; and that believers are in Chriſt and he in them*; We ſhall then know the now-in-expreſſible and incomprehenſible advantages of this marriage, *When He ſhall come to be glorified in His Saints, and wondred at in all them that believe*: and till that day the one half will never be told us.

The *third Obſervation* was, that there are many things to be removed out of the way, and to be done; many things to be made ready before this marriage can be made up. *Firſt*, There is a natural diſtance between the Parties, that muſt be removed: God cannot be one fleſh with us: and betwixt Parties to be married, there muſt be ſome Suitableneſs of nature: therefore to remove this diſtance, and to bring about the marriage, the Son of God becomes Man, that he may be *Immanuel* God with us, God in our nature and ſo in capacity to be cloſed with. *Secondly*, there is a ſinfull diſtance, which alſo muſt be removed before this marriage can be made up: For God is a conſuming fire to ſinners; He and they neither will nor can unite in that poſture: Therefore before an offer of marriage can be made to any Purpoſe, he *muſt give himſelf for his Church, that he may Sanctifie and cleanſe it with the Waſhing of water by the word*: and then it follows, *that he preſents her to Himſelf a glorious Church without ſpot and wrinkle, or any ſuch thing*: He could not have acceſs to marry his Bride, ſhe was ſo uncomly, filthy and loathſom, lying in a moſt pityfull condition, *in her blood, as Ezekiel* ſets it forth to the life and

at great length, *Chap.* 16. therefore to cleanse her, he gave himself for her. *Thirdly*, ere all this could be done, there behoved a ground to be laid for peace with God the offended party, who was to be father in law; and here comes in the Covenant of Redemption, *Psal.* 40 6, 7. *Sacrifice and Offering thou didst not desire, then said I, lo I come &c.* For taking away the curse and reconciling the elect to God, the Father says (as it were) I must needs be once in friendship with them, ere I can admit them to my house; and Son if thou wilt satisfie my Justice, and pay their debt, I shall give them to thee for a seed, and to be thy Bride and wife: well says Christ the Mediator; Father I accept of the bargain, *Lo I come to do thy will, O my God.* Whereupon it comes to pass (as the Apostle hath it, 2. *Cor.* 5. last) *That he is made sin for us who knew no sin, and we are made the righteousness of God in him*: For it was as really agreed in the Covenant of Redemption that he should be made sin for us, as it came to pass in the actual execution of it; and thus way is made for the marriage. *Fourthly*, when this is done, the marriage must be proclaimed through the world by the Preached Gospel, the contract must be opened up and read, and sinners consent called for: We are told therein, that *the word is made flesh and dwelt amongst us*, and because *No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he declared him*: as it is *John* 1. 14, 15. He comes and reveals more clearly the contract, *first* in his own person and by his own Ministerie, and *then* by sending his servants, and telling that all things are readie. *Fifthly*, the last thing to be removed is the uncircumcision and stupidness of our hearts, naturally we are given to slight him in his offers, to refuse to open to him, and to take him in, when he knocks, to make excuse, to delay, shift, and put him off, nay to refuse to enter

his proposal of Marriage, and to give him a repulse; therefore he comes by his Spirit, and puts in his finger by the hole of the door, and lets some *Myrrh* drop on the handles of the lock, and powerfully but sweetly inclines the heart to cast it self open to him; and then he performs the promises of Sanctification, *Circumcising the heart to love him with all the heart, and with all the Soul*, as it is *Deuteronomy* 30. 6. And all these promises are contrived, framed and provided to meet with difficulties in us; we are told, *John* 6. 44. *That no man can come to Christ except the Father that sent him draw him*, and *Psalms* 110. 3. It is promised, *that in the day of his Power His people shall be willing; and whoever* (being made willing) *cometh, shall in no wise be cast out*, John 6. 37.

The *Fourth Observation* is, That *by the Preaching of the Gospel, whither so ever it cometh, and by the great things made offer of therein, all things are made ready.* Obstructions and what ever might hinder the closing of the Marriage are removed; the Father is ready, having declared his willingness to give his consent: *This is my beloved Son in whom I am well pleased, hear ye him*, Matthew 3. I am well satisfied with him, take him to you for your head and Husband: the Son is ready to take all by the hand that will embrace him: Pardon of Sin, Peace with God, Sanctification, the mansion &c: are ready to be bestowed: the feast is ready, the fatlings are prepared; the Promises are filled with every necessary good thing, there *is bread enough in the Prodigals fathers house and to spare*; the contract is ready, and an offer is made on the Bridegrooms side: the terms are drawn up and put in Form, and all things agreed upon and ready, even to the Subscription; and there is no more required, but that the hearers of this Gospel hear-

fit them for it, Promises for this life and that w
is to come, and Christ engaged to keep the barg
and this is it that is preached every day to
though alace! unsuitably. so that it's not now, *Who*
go up to Heaven and bring down Christ from above?
Who shall descend until the deep, and bring him up
the dead? That we may get him to Marry: *but*
righteousness of faith, saith the word, *is near thee*
in thy mouth, &c. Christs consent is not to be as
or brought from afar; for he hath declared it in
word, and the terms of the contract are, *If thou*
confess with thy mouth the Lord Jesus, and shalt bel
with thy heart, that God hath raised him from the
thou shalt be saved: Rom. 10. 8, 9. Engage there
honestly with Christ, and keep to him; deny
selves and close with him, give up your selves to
and ye shall be saved: and that is all one with thi
be married to him; yea the day of the Marriage is
and that is the day of the Gospel, the Bridegroo
come to the Church, the Table is covered, and
Ministers the Bridegrooms friends are waiting on
espouse you to him and to make up the Marriage,
that all things meet & requisit for making peace
twixt God and sinners are ready.

The *Fifth, Observation* was, that Christ the Bri
groom and his Father are very willing to have
match made up and the marriage compleated: th
fore doth he send forth his Servants with a strict c
mission, not only to tell sinners that all things are re
but to bid them come to the Marriage: yea he not
wils them to tell that all things are ready, and to inv
but to *Compel them:* (as Luke hath it *Chap.* 14.
to come in: to stirr them up and press them to

nounced woes and shaking of the dust off their
for a Testimony against them that will not come.

The *Seventh Observation* was, that it is the du
all to whom the good news of this marriage com
come to it, and when they are invited to it, Prese
without all delay to yeeld. Needs there any pre
this? do not the Masters sending and the servants
ing call for it? do not his preparing of all things
inviting to the Marriage, and his expostulating
them that come not, and our own great nece
urgently require it?

The *Eighth* and last *Observation* was, that all
that come may expect a very good and heartsome
come. None need to fear, that they shal not be
welcome, seeing they are come not uncalled,
shall not sit unserved: The Lord will not look
on such as come: nay he is waiting on to welc
them, and to meet them, as it were Mid way:
see in the Parable of the Prodigal. *Luke* 15. His F
stayes not till his Son come to him, but seeing him
off coming, he runs with speed to meet him, and
most affectionatly embraced him and falls on his
and kisses him; and if the poor child should say,
not worthy to be called a Son. He answers that, not
ing him to speak out all that he had resolved to
Even when the debaucht runagate had spent
riotous living and would fain have told out the sad
shameful story of his grosse miscarriages and grea
worthiness, he interrupts him and says, in a ma
Son hold thy peace as to that, I know well it is
ous to thee, go quickly and put on the robe,
Ring and the shoes that are provided for thee.

I come now in the *Third* place to make applic
of all; and is it possible to speak or hear of this
ject, as becomes? who is sufficient for these th
to speak suitably in the name of the Lord, a

before you this contract of marriage with ſuch a
dgroom? Beloved hearers, are ye in a ſuitable Poſture
with him? Do ye think that ye are for this
is it your ſerious purpoſe to cloſe the bargain
him? If ſo, Pray the Lord to give us to ſpeak and
to hear the word in ſuch manner as it may be a
riage day indeed: there are very good news here,
bleſſed eternally be God, that ever we heard them,
ad them to ſpeak of, and that ye have them yet to
r; they ſhould make your very ſouls, in a manner,
nter within you, and make you to rouze up your
s, to welcome them with gladneſs of heart.
and therefore *Firſt*, we would exhort you all to be-
e this report; there are alace! but few who do in-
believe, that the Eternal God hath this deſign
marriage betwixt him and ſinners; Therefore
ot your hearts be ſtraikned, only believe that this
e good word of God, that theſe are the faithful and
ayings of him that cannot lie, and that he is
ng on to ratifie them to all who give them Credit:
ome what hard to deliver or receive a word of
ning in faith, but in ſome reſpect, more hard to
ve a word of Promiſe and of conſolation; It is
rtionably hard to look upon this as Gods own
ng of a marriage with his Son, as if he himſelf
e by *vive voice* ſpeaking it out of Heaven, and to
ve that this offer is really his: and therefore as I
e (as his Servant) to ſpeak to you, ſo I would again
gain, Obteſt you to be rouzed up, and to rouze
our ſelves to believe it. *Secondly*, Rouze, ſtretch
enlarge your underſtandings, and your hear s
ections, for beholding, conceiving, and em-
ng this rich bargain of Grace: O conſider ſeriouſly
whom it is, For what end it is, how it is brought
, and doth come to you; the height and Depth,
ength and breadth whereof is inconceivable; be

Holily

Holily amazed and wonder, that the offer of
marriage comes to you, and that he is content to
you. *Thirdly*, In a word, would you know wh
have to do with you, or what is our commiss
you this day? This is even it, to tell you tha
King hath made a marriage for his Son, and hath
pared and made all things ready for reuniting yo
himself; yea this same King that hath made this
ding ready, and hath carved out this way of throug
his designe, by speaking to you in his Word by
servants, speaks to you by us, and we speak to yo
his name and tells you, that our blessed Lord Je
wooing you; we declare, publish and proclaim
O take notice of it, our Lord Jesus is not far to
he is here waiting on to close the bargain with y
This is our errand to proclaim these glad tydi
you; and what glader tydings could you wish,
to have it told you, that ye may be happy and
happy, and that if ye be content to be so, th
nothing that might marr this happiness, but it is
moved and taken out of the way. Is not the F
ready? He hath given his consent; is not the B
groom ready, when he hath done so much and is
ing on your consent? the Feast is ready, and
Garments are ready, and there is no more to do,
to take and put them on; and faith exercised
him will do both; the Contract is ready, and the
nothing to be changed or altered in it, and h
ready to accept of you, if ye will accept of him,
blessed Lord Jesus says, he is content to marry
and there is no more to do, but to subscribe your
to the contract, if you want clothes he will give
to you; if ye want a house, if ye want meat or
he will provide for you, what ever it be that you
stand in need of, for Soul or body, in time or
nity, ye shall have it from him; The promis

d with all things that pertain to life and godlineſs; this life and that to which is to come; there is in nothing wanting but your conſent, and let not be wanting, I beſeech you.

In proſecuting this purpoſe, I ſhal ſpeak a little. 1. Thoſe to whom y offer is made, or to thoſe who are ed. 2. To what they are called to. 3. To the terms which they are called. 4. To the Peremptorineſs of call, and to the neceſſity of coming. And, 5. If it be Poſſible to win at it) A word to the man- how you ſhould come, and to ſome motives, hereby ye may be Preſſed to come, and not to ted the opportunity of ſuch a Precious Seaſon of

For the *Firſt*; it is not one or two or ſome few are called, not the great only, nor the *Small* only, the holy only, nor the Profane only, but ye are bidden, the call comes to all and every one of in Particular, Poor and rich, high and low, holy Prophane; *Ho* (Proclaimeth the Lord, as it with an *Oyez Iſaiah* 55. 1.) *Every one that , come, and he that hath no money, Let him ; whoſoever will let him come and take of the wa- of life freely, Rev.* 22. 17. Our bleſſed Lord is not ſtraitned in his call; and we may hum- ſay in ſome meaſure, that we are not ſtraitned our bowels; in his name we invite all of you, make offer of Jeſus Chriſt to be your Hus- ; that ye may have *a room among them that by, and be with him for ever*: I ſay we make offer to all of you, to you that are *Atheiſts*, to that are *Graceleſs*, to you that are *Ignorant*, to that are *Hypocrits*, to you that are *Lazie* and , to the Civil and to the Prophane; We We beſeech, We obteſt you all to come to wedding; *Call* (ſaith the Lord) *the blind*

the

the maimed, the halt, &c. Bid them all come, *compel them to come in*: Grace can do moe and gr wonders then to call such, it cannot only mak offer of the Marriage to them: but it can ma the Match effectually betwixt Christ and th We will not, we dare not say, that all of you get Christ for a Husband, but we do most offer him to you all, and it shall be your own fa ye want him and go without him. And there before we proceed any further, we do Solem Protest, and before God and his Son Jesus Ch take instruments this day, that this offer is mad you; and that it is told to you in his Name, tha Lord Jesus is willing to match with you, even profanest and most graceless of you, if ye be wi to match with him; and he earnestly invites to come to the wedding: if you can touc any thing on his side, that is not ready, or a thing on your side, but it may through grac made ready if ye will come, you may: but impossible; for *the Covenant is well ordered and* and that *in all things*, and these words are not words of men, but the Words of *the true and fa witness*, which ye most count and reckon when we are dead and gone: *He hath kille Oxen and Fatlings, and prepared his dinner and his guests: all things are ready*, in the due order manner, whether on your side or on his, if y willing to step to and make the bargain, he drawn up the contract, and sent us out with you, to crave your subscription, and if ye be for that; he craves no more of you: Now, you all to it, whether will ye subscribe it or and I would not put one of you without the of this invitation; how ever we be, Alace! carnal in speaking his mind, yet we desire

scure nor limit our Lords grace, he calls all of you
the wedding, he hath sent us out as his Servants
ough of all the most unworthy) to close and
nclude the contract of Marriage with you this
y, if you be willing. Come then, O come
d subscribe, and it shall be in very deed a bargain,
ye can through Grace say from your hearts; *We*
ll take him, then I say to you, *take him and have him*
th the Fathers blessing; our commission is not on-
to offer him, and to invite you to take him, but
close a bargain betwixt him and you who are
ontent to take him: we would (as the Apostle
eaks, 2 *Corinthians* 11. 2.) *Espouse you to one hus-*
nd, that we might present you a chast Virgin to Christ,
d have your hand fasted to him, as the word is:
d this is very well becoming one of the dayes of
e Son of man. And one of such seasons of his grace,
make this offer to great and small, rich and Poor,
arned and unlearned, Gracious and Graceless,
ypocrites and prophane; there is here no excepti-
of persons with him; the blessed God is content
match with the most graceless and Godless of
n, as well as with those who are gracious and
dly; *There is joy in heaven at the conversion of a*
ner, and the price was payed for the Elect, that
e yet Graceless, as well as for these of them who
e now gracious; for all were once in the same con-
tion; Therefore look not with narrow and straitned
es on the Rich and liberall allowance of our Blessed
rd Jesus.

3 *Secondly*, what is it that we call you to, when
bid you come to the Marriage; It's not to the
ommunion only, It's not to any of Christs benefits
y, it's not to say at first hand confidently that all
ours, or to have a sure knowledge (as ye call it)
d perswasion at the very first that it is so; though

I

I heartily wish that ye may find this Perswasion
solid and good grounds; but it is first and main
marry the Bridegroom, and then to come to
Feast. We call you to believe, and we declar
his Name, that if ye will betake your selves to
in good earnest, ye shall be saved: If ye will
were, put your hand to the Pen, and Subscribe y
selves heartily content to take him, ye shall
certainly have him and all his benefits: ye that
Prophane take him, but not to live still in y
Prophanity, but to studie Holiness in all manner
conversation in his strength; Ye that are self-righ
ous take him, but not to live still in the good
ciet of your self-righteousness, but to renounce
and to take him for your righteousness; ye that
blind take him, but not to live still in your bli
ness, but to grow in grace and in the knowledg
him: whatever ye be, and what ever ill affects
take him, but not to continue in the ill, but to
it amended: This sure is no less then to call you
the communion, yea it is more, whether there
ye come to the Communion or not, we call and
hire you all to come to Christ, and so marry Hi
which if ye do, we dare promise you in his name,
gun Communion with him here, & full commun
with him in Heaven hereafter.

Thirdly, what are the terms on which ye are cal
nod may warrantably come to this marriage? I
not stand on the terms on his side, nor to tell your
he promiseth, It's this in a word, *I Will be for thee*:
is content to make over all that is his to you; Par
of sin, Justification, Sanctification, his Spirit
quicken you, even his whole Purchase to enrich
in Sum (as it is, 1 *Corinthians* 1.31.) *He is ma
God unto you wisdome, Righteousness, Sanctification
Redemption*; He hath made all things yours

it is, 1 *Cor.* 3. 21.) *And in him ye are compleat,* (as the Apostle hath it, *Colosians* 2. 10.) Ye need never go out of him, to seek for any thing truly good that ye stand in need of. And on the other hand, what seeks he of you, but *to be for him and not for another*: as it is *Hosea* 3.) He seeks no hard condition: In him it may be comprehended in that word, 1 *Cor.* 1. 31. *That he that gloryeth may glory in the Lord*: not to glory or boast in any thing or in our selves, but of him, and in him. But for clearness sause I shall draw the termes on your side to these *three*. *First*, You must deny your self, Your lusts, and Idols, and your own righteousness: *Where is boasting then?* (saith the Apostle, *Rom.* 3. 27.) *It is excluded*; *by what law, of works? nay, but by the law of Faith*; Ye then that would marry Christ and share indeed in the feast; ye must have a sight of that which ye want; and of your own inability to make it up: and that ye are undone in your selves without him, *to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousnes*: That is to him that expects nothing by his works, but betakes himself to Christ and his righteousness for his Justification before God: and this is no unreasonable condition. *Secondly*, as ye would not glory in your selves, so ye would glory in him: what ever ye deny in your selves ye would have him in the room of it: If ye dare not lippen or trust your souls to your own righteousness, lippen or trust them to his: He sayes I am content to pay your debt, and since ye cannot pay your own debt your selves, say humbly to him, blessed Lord Jesus pay my debt for us; *He is the end of the Law for Righteousness to every one that believeth, Romans* 10. 3. When he offers himself, take him thus, and let Faith say, Dear Lord, I accept of the bargain, O! I hold to it, I quit it not. *Thirdly*, It is required that ye shall

be his and have no Power over your ſelves: and th
takes in Sanctification, dying to ſin and living
Righteouſneſs, adorning the Goſpel, living anſw
ably to the ſeverall relations ye ſtand in: for thou
Mortification and holineſs be not the cauſe, for wh
he marries, yet it is a condition of the contract; a
it well becomes his Bride to be dutifull; *Thou ſhalt
for me, and I will be for thee,* If he will gracio
pleaſe to be for us, it's all the reaſon in the World t
we ſhould be for him: Now we know ſome wha
the terms, which may all come in under theſe th
there are many conditions on his ſide & but few on ou
Fourthly, ye would conſider the Peremptorineſ
this call, to accept of and to Marrie our Lord Je
Chriſt on theſe terms, it's not an ordinary compleme
but propoſed by the King the Father, and by
Kings Son the Bridegroom: He ſends out his Serva
who are come to call you Peremptorily: and th
are *three Peremptories*, that this offer and call
with it: all which three we carry in our commiſſ
and crave of you to Subſcribe to them. The
Whereof is; that ye take no other husband but
Bridegroom, there is no latitude left to you in thi
muſt by no means engage with any other; It's only
Jeſus Chriſt that we woo, and we ſeek of you the
would give him your ſouls, your hearts and affec
that ye may be devoted to him and to no other;
therefore we intimat to you that are Married and Jo
to Idols, that ye muſt be divorced from thoſe and be
you to him alone. The *Second* Is, the Perempto
of the terms we ſpeak of; we cannot and ye muſt
alter one jote or title, Ye muſt deny your ſelves, ye
be content to be divorced from your luſts and
ye muſt renounce your own righteouſneſs, and
up with the law your firſt husband, conſidered
Covenant of works, and run out from the curſes

of him, which ye will never do, till ye see your own righteousness to be as filthy rags, and reject it, as part of your endowment, that ever ye trusted to it, ye must forget your fathers house. 2. As you must deny your selves, so you must close with Christ, and embrace him for your husband and Lord; do not think that ye will or can dwel beside him, that ye can live and hear him: if ye Marrie him not. 3. Ye must be devoted to him in your conversation, he must needs be your King as well as your Priest; Ye must forsake Father and Mother and all your kindred and betake your selves to him, and ye must take up and keep house with him, you must dwel with him, and study to be answerable to the Marriage tye and obligation put upon you. We dare dispense with none of the *Three*. The *Third* peremptory is this, as ye must engage with no other, so as ye must not alter the terms, so ye must not delay to come and close the bargain, ye must not put off till to morrow, nay not an heur; *All things are ready*. Just now, *Now is the accepted time*; Here stands the blessed Bridgroom, here are the conditions and terms on which he will marry you, and we as the Bridgrooms friends stand ready to espouse you to him. We dare not be answerable to our Master, nor can we be answerable to our trust and commission, if we shuffle by, or thrust out any of you, if ye do not thrust out your selves, nor can we admit of an excuse from any of you: and therefore let me again say to you, that here is not only a marriage, and of all marriages the most excellent; and let me beseech and obtest you to come to the wedding: either come or give a reason why ye will not, or must: as you can assigne no relevant reason for your coming, we dare not accept of any Irrelevant reason, nor admit of any answer but this, that ye will not come: we dare admit of no excuse: ye must not shift the delay: ye would think that those who were bidden,

Luke 14. might have come, when they had seen the Parnie and proved their Oxen: but that would not with them: So I say it will not be with you, to this offer, He is here waiting on to see who will come and say, *even so I take him*. Say it, O say it serious and abide by it?

O! Are there any here now looking up to him Are there any here that would fain have it a clo bargain? Are there any here that believe these thi as the truths of God? Then we pray you let th fall down into your hearts, and come. And to pr this a little further: let me *ask*, what can hinder making of this bargain? is it the want of notice or ci ous intimation of it? That cannot be, ye are cle convinced of the contrary: Is it because ye will or be happy without him? Wo to that happiness: is it difficulty standing in the way? That shall be remov yea as to him it is removed already, and shall be a you on your closing with him: Pose and put your hearts to it then, Is there any of you that dare can find in your hearts to refuse? the Lord is wan on his faithfulness is engaged to make out what he o eth: He stretcheth out his hand, and saith, *Even so I t* you, If ye will take me; are ye content to stretch fo your hand & to say, *Even so I take thee blessed Lord Je* or if this be not win at to Satisfaction, are there rouzing and stretching themselves to essay how it go with them? What are ye doing? Is it a bar or not? ye must say, yea or nay, and that even n We suppose ye will not say down right, nay: tho more then probably many will delay; but must not be, the Table may be drawn, other gu may be called in and ye removed: we cannot al you an hours time to advise, especially from indiffe cy, yea if ye begin to take advisement for shifting present closure: Christs call and invitation, and

consen

consenting will readily cool upon your hand: *Paul* sayes *that he consulted not with flesh and blood*: So must not ye consult with flesh and blood in this matter, ye must cast away the beggars cloak, be content to deny your self, quit your lusts, and close with him presently, or ye may never have the like opportunity. There is a necessity imposed on you from the command to come, from the curse and preiudice that abides you, and will certainly overtake you if you come not: ye will be eternallie miserable without him, there is no happiness but in him: The King is on his Throne, the Table is set and covered, the day is fixed, his Servants invite in his name: come therefore, come without further lingering, dallying, shifting or delay to alace! there are too many dayes put by already, ye must put by no moe.

Now let me speak a word further to this purpose, what can marr the matter, what can obstruct its being a bargain? certainly it must be one of *three*; Either first, because ye are not content with the Bridegroom, Or *Secondly*, because ye are not content with the terms. Or *Thirdly*, because ye are not content with your selves or with some thing in your selves: As for the *First*: I suppose ye can say nothing against the Bridegroom: is there any other like to him or that can compare with him? I appeal even to you Atheists, and Profane Wretches, that live and ly to your Lusts, is there a beloved like this Beloved? hath he a match in Heaven or Earth? Is He not the Kings Son? and if ye ask who that is, ye may hear and know from *Psal.* 24. *The King of Glory, the Lord of Hosts, strong and mighty in Battel*, and from *Heb.* 1. 3. *The brightness of the Fathers Glory, the express Image of his Person, upholding all things by the word of his Power*: There is none like him, but the Father and the Holy

Spirit, and as God he is one with them, ye have b
the Question and answer, *Cant.* 5. 9. *What is thy b*
loved more then another Beloved? What is yon
Christ of whom we hear so much? The answer is giv
(which we cannot stay now to Paraphase upon) *h*
is white and ruddie, the chiefest, or Standard bear
among ten thousands, Fairer then the Sons of men; a
if ye would know him more Particularly, *His head*
as the most fine gold, He is God: *His locks (or his hai*
are bushie and black as a Raven: there is not the le
unseemliness, even in those things that would, to o
thinking, seem less necessary, as his hair; *Yea his v*
Garments smel of Myrrhe, Aloes, and Cassia, (as it is *Ps*
45.) *His eyes are as the eyes of Doves by the Rivers*
waters washed with milk and fitly set, O! so lovely as h
Properties are, *his Cheeks as beds of Spices, as sw*
flowers: His lips like Lilies dropping sweet smelling Myrr
his hands, as Gold rings set with Berill: His belly (
bowels of love and affection) *Like the bright Iv*
overlaid with Saphires: His legs like Pillars of Mar
set upon Sockets of fine Gold: His Countenance li
Lebanon, excellent as the Cedars: O So excelle
and stately! *His Mouth is most sweet,* or (as th
word is) sweetness, in the abstract; never so
kissed his mouth, but there was a bond thereby la
on it, that it could never again part with him; in
word, *He is altogether lovely,* or (as the word is) a
desires: there is nothing that Souls can desire but
is in him: and there is nothing in him, but what h
desireableness in it: *This is my beloved and this is*
Friend (says the Bride) *O ye Daughters of Jerusalem*
this is He, he is sure no common or ordinary Belov
see if among all the beloveds in Heaven or earth the
be any like Him: O Ye despisers and slighters of t
Son of God, put your selves to it. Is there any like hi
to be found? has he not the preference of and the Pr
heminen

eminence above all beloveds? *He is the only begotten of the Father full of Grace and truth; He is the mighty God, the wonderfull Counseller, the everlasting Father, the Prince of Peace.* It would well become us all to be wondering at him, and to be drawing near to him, to behold Him in his beauty; *To go forth and Behold King* Solomon *with the Crown wherewith his Mother Crowned him in the day of his espousals*: O! take a stayed view of him in his Personall excellencies and in the excellent qualifications of this Mediatory Office, and it cannot be that on this ground ye will cast at the match. Will any of you dare to lay it or to abide by it, that ye will not Marry Christ, because ye think nothing of him, or because he is not worthy to be thought of? we suppose none will do so.

If it be the *Second, viz. The terms*, That ye are not content with; ye would have Christ, Grace, and Glory, and every good thing; but here it sticketh, you look at it as an hard matter to be denyed to your self and to be wholly Gods, to renounce your own righteousnes, and your lusts, and your Idols, to be absolutely devoted to him and wholly dependent on him in your walk, As *the evil and the slothful Servant* called him *a hard Master*; So do many think of him, though they will not down-right say so much in expres words: But I would ask you, is there any unreasonable thing here? Or shall all those termes be sought after, in some respect, in the Marriage of a poor creature like your selves? And will ye deny them to Christ? 1. If you get his righteousnes; should ye not deny your own? If ye come under the Covenant of Grace with him, is there any prejudice to lay by the Covenant of works? If ye get him for your second Husband, and infinitly best, is it any prejudice to quit your first husband *the Law*? And in that respect is it reasonable to cast at the bargain, because it is free? *Secondly*,

Is it not reasonable that ye should give him the ro
of all things? If He be able to fill the room of
let him have his room, as being well worthy of
It is your advantage to quit your lusts and sin
pleasures, your covetousness, Pride, vanity, s
conceit, &c. To exchange all for him; and if
be not content of this condition, ye say, he is n
worth the having. 3. Is it not reasonable that y
should be devoted to him in your Conversation? Th
ye should no longer Play the harlot, but be as a cha
Virgin to him? Is it any advantage to you to follo
your Idols, that will go betwixt you and happines
If Heaven be an advantage, it is your advantage
quit them and be for Christ; Or is it any Prejudi
to be Holy? Or will ye quit Christ, because ye m
be Holy; Or will ye refuse him because he will n
suffer you, to your ruine, to take your own will
formerly? yea it is not only reasonable, but very go
and Profitable; Nay there is a necessity you should
Holy, and may not love to him loose your heart fro
sin? There was another sort of consolation, and oth
bowels of love at the first making of the Bargain be
twixt the Father and the Son; and it was calculate
for more honourable designes, and levelled to mor
Noble ends, then any thing the Devil, or the World
or the flesh can Promise to you; and any of you th
will stand and stick at the termes that are so ju
equitable and every way reasonable and easie with
we take your own consciences to be witnesses tha
they are so, and you dare not avouch the denyal of the
being so: If ye be content to take him, to be reconciled
and made friends with God by his satisfaction, and t
be made Holy by his Sanctifieing Spirit, to be for him
as he shall be for you; It is a bargain: and what,
pray, ailes you at such a bargain; If this be not ma
ye shall never be able to make such another; W

[illegible] ye [illegible], but come to the wedding; it's [illegible] to dispute or debate, but to close: Say, O! [illegible] sincerely, as those do, *Jeremiah* 3. 22. *Behold we [illegible] unto thee, for thou art the Lord our God*; When He [illegible], as he did to them, *return ye back-sliding children, [illegible] I will heal your back-sliding*; turn it over to him, [illegible] say, *Behold we come unto thee.*

Thirdly, Are ye not content with your selves, or [illegible]ith something in your selves? Do ye indeed think [illegible] say, that it is a good bargain, and that the terms [illegible] very reasonable and easie; and we have nothing [illegible] against them; but we have, alace! much to say [illegible] and against our selves; The bargain pleaseth us [illegible]ndrous well, and so do the terms; but we are not at [illegible] pleased with our selves. *I Answer*, 1. May ye not [illegible] the better quit and deny your selves, and take [illegible]rist in the room and place of *self*? 2. *I Ans.* Christ [illegible] no such objection, He bids the most Prophane, [illegible] most Ignorant and Graceless wretch, the most [illegible] Hypocriticall dissembler, that never knew what it was [illegible] honest come, and allures them that they shall be welcome, if they will come indeed.

Object. But I can do nothing, I cannot keep a word that I say to Christ; *I Answer*, Engage and consent to close with Christ on his own terms, and doing and keeping shall follow, to give thy consent is that which thou art now called to, and he engages to help thee to perform.

Object. But shall I take on an engagement, presently to break it again? *I Answer*, If indeed thou consent; thou mayest fail and break, but the covenant will never be utterly broken nor dissolved; yet thou shalt have surety for thy keeping of it; Forasmuch as (saith the *Apostle*, *Hebrews* 7. 22.) *Jesus was made Surety of a better Testament.*

If ye *Object* and say; that ye have much sin, that ye

are Loathsom, and Abominable; Subscribe this Contract and bargain, and ye have a free & full discharge of all your debt; *I will* (sayeth the Lord *Hosea* 2. 19.) *Betroth thee unto me in loving kindness, and mercies*; He will pardon your iniquities; There is no exact or severe seeking and searching out of the debt here, where it's ingenuously taken with, but rather a covering of it; He will also cleanse you from all your filthiness, and from all your Idols.

But it may be thou wilt *Object*, And say, I will rather purpose then engage, because I fear I shall break it.

Answer, But is it likely that thou wilt make good such a purpose, who darest not engage? Or will purposes and resolutions do the business without performing? Purposes of Marriage make not the Marriage. It is actuall consent and engaging which doth that.

But thou wilt *Object*, And say, alace! I am not in a right frame: I am very confused; all things are wrong with me. *Ans.* What is this thou sayest? Will your frame be amended without Christ? will those swarms of Corruptions be beat out before thou take in the *King of Glory, who is strong and mighty in Battel?*

But thou wilt *Object*. I am not clear as to my interest. *Ans.* Wilt thou not consent till thou be clear, that is as much as to say, thou art doubting, but that thou wilt not put it out of doubt; if thou be unclear as to thy Subscription, rather Subscribe and write thy name over again: if ye have not at all Subscribed, take now the pen and do it; say, Lord Jesus, I come to thee and will be thine.

Object. Alace! fain would I come to the wedding, but I cannot come, It will not do with me, I would fain believe, but my Faith is not Prompt and ready. It *Ans.* Is not the Covenant provided with an answer to that also? It calls for nothing but for your Subscribing: and if ye say ye cannot; look well that it be

not

not a shift; it comes to this, yea or nay, and if ye say ye cannot say *Yea* in Faith, which yet thou wouldest fain be at; is there not a promise of Grace, that though your hand be as it were withered, if ye mint and essay, you shall be enabled to stretch it forth: Faith may come in the very essaying to grip him, only essay it, and it shall go with you.

Object. I have essayed it often, and it hath not gone with me; *Answer.* Essay it again and cast a new knot; If your evidence be not clear, Subscribe over again.

Object. But it goes not with me, when all is done, I cannot believe, I would Subscribe, but I cannot write (as it were) I cannot distinctly act Faith. *Ans.* What is that? Our Lord stands not on that though you cannot write well, do as ye can: It's strange to see, how somes Subscription is almost like a scratching with *Crow* toes, yet it's a valid Subscription; some again will write down their mark in place of their name, and that also where it is well known, is admitted as valid; if you cannot (as it were) write your name in fair and legible Letters, set down some Mark, if it were but two scores or lines in any form or figure. If ye cannot act Faith so distinctly, come on as you may; if ye cannot to your satisfaction say, *Yea*, with the heart, say it with the mouth, striving and longing to have thy heart brought up; force thy self (if I may speak so) to believing; *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thy heart, that God raised Him from the dead, thou shalt be saved, Rom.* 10. 9. Endeavour to make thy Mouth engage thine heart, bind thy self fast to Christ, even in a manner whether thou wilt or not; Act Faith with the understanding, labouring honestly to bring up thy Will and affections, and though ye win not now to a Faith that is distinct, it shall come in a due time: essay to set open the door, and it shall go with you.

Object.

Object. But my heart saies, all these are but fair words? *Ans.* Away with that blasphemy, They are the truths of God: essay then, O essay seriously the way of Believing, and ye shall find power meet you, The Pen is, as it were, lying by you, and all ye cannot write well and be distinct, take the pen and Christ shall (as it were) lead your hand and guide it, to write so, as it shall Pass in Heaven for a Subscribed consent: set your selves to give him a welcome and he shall account it to be a welcome. Say now, what more ye have to say; lay out your scruples; this word *all things are ready*, will answer them all: the garment is ready to be put on, yea Jesus Christ is your Wedding Garment, take and put him on: He is the cure for all your diseases, apply him for the cure of them all: ye cannot certainly be clothed, before you put on the garment: neither can ye be Healed, before ye apply the cure; ye cannot by any means be rich, till ye marry him. But beside all these, there are several other needlesly disquieting scruples, there are many other shifts (and alace! that there should be such trifling if I may call it so, such whining, as it were, and standing on Ceremonies (to speak so) with our Lord among which this is one, I wot not if I be in the Covenant & Contract of Redemption, I know not if I be one of Gods elect: *Ans.* What is this? ye know not well what ye say: have ye any thing to do with the secret by a leap and at First hand? are ye not called to Marry Christ? Is not that his revealed will to you? I protest in his name, this is the thing that ye are called to: and will ye make an exception where he has made none? Or will ye shift obedience to a clear command, upon a supposed decree which you cannot know but by the effects? Will ye reason so in the matter of your eating and drinking upon a supposition that God hath decreed, that ye shall

is to Morrow or within a few dayes; will ye this day not take your dinner, nor make use of any refreshment, till that supposed day come? Or because ye know not, if God hath appointed you to live so and so long? Will ye forbear therefore your callings? Will any of you, in seeking after a match in the World, reason so? Will ye not seek after nor Marry such a Woman, till ye be clear that God hath decreed her to be your Wife? When or whom would ye Marry at this rate of reasoning? But 2 Because there is a sort of cunning and facilitie here to dispute against God, I answer by way of question, were there ever any that had that doubt cleared to them before they came to Christ? whoever would have come to him, if they had stayed till that had been taken out of the way? Or hath the Lord told that to any before they came? Hath he said to them, believe for ye are Elected: but his method is this, believe, and ye shall know in due time that ye are Elected. 3. Is there any that can say, that the offer or the refusall of the match depended on this? If any of you will say, because I was not elected, he refused me: I will answer, *How often would I have gathered you?* And there will need no more ground for sentencing Professors of the Gospel to destruction, then this, Woman, thou hadst the offer of the Gospel and refusedst it, therefore go to thy place: he will not Judge you according to the decree of reprobation, but according to his call and your disobedience to it: And further ye may take Christs *Answer* to this *Objection*, from *John* 6. 39. Where there are two *wills*, or rather two *things willed*, of equal extent betwixt the Father and Christ in the Covenant of Redemption, under which all the elect come: The *First* is *vers.* 39. *This is the Fathers will which hath sent me, that of all that he hath given me, I should lose nothing*; that, as if he had said, this is not it that ye have to do

with

with at first hand; Therefore *vers.* 40. He sayes, *this is the will of him that sent me, that every one that seeth the Son and Believeth on Him may have everlasting life*: Not that all the elect should know that they are elected, before they Believe; but that he that Believes in Him, may know that he is Elected; He gives the same promise to them that Believe, as is given to them that are elected: and they are distinguished, because he would have them to come under distinct consideration.

And now to conclude, Is there not need, great need to come? and have ye not good warrant to come? Lay by, therefore, seeking satisfaction to sense and carnal reason: and while the Lord sayes, *All things are ready*, come to the Marriage: It will be greatly to your prejudice, to sit or shift the invitation: ye have the Contract laid before you, alter not the Terms, dispute not, delay not: This is our Commission to you this day, We tell you that the King hath made readie his Feast, yea all things are readie, come then, and let there be no more debate about the matter: if ye will but say it, and say it in earnest, *Here Lord Jesus I give up my self to thee, and though my consent be now but confused, I shall endeavour, through Grace to give it more clearly and distinctly another time*: It shall go well with you: onlie deliver up your selves to him; and in the Lords Name I tell you, that ye shall be dearlie welcome: as many as come humblie loathing themselves, wondering at the free Grace of God, and Highly esteeming of Precious and lovely Jesus, and adventuring their hazarded their souls on him on his own terms, and to take him for their Husband and Lord: It shal not be accounted Presumption in them so to do: nay (as it is *Cant.* 3.) *The bottom of his Chariot is Paved with love*, and it's *for the daughters of Jerusalem*: It is made for carrying and keeping Believers; leap hither (if I may speak so), and ye will fall soft, into a sweetly

Perfumed

perfumed and soft bed, even in the arms of Christ: there was never a Carpet, never a feather or down bed so soft as that is: only come and cast your selves over it: Though ye think that ye cannot apprehend and take hold of him, He can and will apprehend and take hold of you; and He is so very tender hearted, that he will kiss you and even weep over you for joy, (as it were) on your neck: and if ye have no Garments, Rings or Jewels (to speak so) to adorn you, He will give these to you: Come forward then: come, O come, and let it be a day of Covenanting with him: and in token and token thereof give up you names to him: and for confirmation, take the Seal of his Covenant the Sacrament with your hand, and bless Him with your heart, that so heartily welcomes you: and the blessing of God shal come upon you that come on these terms.

A SERMON

Preached after the *Communion*,

Upon PHILIP. 1. 27. *Only let your Conversation be, as becometh the Gospel of Christ.*

THere are two great works that the Ministers of the Gospel have to do; one is to engage People to Christ, and to perswade them to receive him and close with him: The other is to induce them to walk worthily of him: *Colosians* 2. 6. *As ye have* (saith the Apostle) *received Christ Jesus the Lord, so walk ye in him. Paul*, through the hand of the Lord with him, had engaged the *Philippians* to close with Christ, and as it were to conclude the Contract betwixt him and them: and now being aged & in Prison, & not knowing certainly if ever he shall see them again, He commends

mends this to them in a speciall manner, whether
see them or be absent from them; that *only they would*
their Conversation be, as becometh the Gospel of Christ.
if he had said, ye are priviledged with the Gospel,
have embraced it, and are eminent in the profession
thereof; let me therefore beg this of you, that
Conversation may be answerable to it. The adv
only, intimats to them, that this was so necessary
of so great concernment, that in a manner, it was th
one thing they had to do. In comparison of which,
manner, they had no other thing else to do, whet
he were Present or absent: This in some respect, i
that he requires of them; And the Argument wher
he presseth it, is, *that whether he come to them or not,*
may hear of their affairs; And that he desires and expe
whether he be at Liberty, or in Prison and bonds;
they will thus especially testifie their respect to hi
which would be more refreshing and acceptable
him then their Communicating to him in his afflicti
beyond all the rest of the Churches, was, and for whi
he commends them, *Chap.* 4. And in the close of t
verse he instanceth *Two* Particulars, wherein he wo
have their Conversation suiting the Gospel; or T
qualifications of a Gospel-Conversation and walk:
is, *Unity that they stand fast in one Spirit*, *Another*
Purity in the Faith; *that with one mind they str*
together for the Faith of the Gospel.

The *First* Qualification is joint and united stay
ness and stedfastness, that they be not fleeting
wavering to and fro, easily disjointed and divid
one from another, as many light Professors are:
the *Second* is, that they be studious in and striving
the Purity of the Doctrine of Faith, and serious in
Practice and exercise of Faith; Desireable and excelle
Qualifications of a Christian, *viz.* Purity, Solid
and seriousness in Religion.

We shall at this time speak of the exhortation, *Only let your Conversation be, as becometh the Gospel of Christ*: Where, by *Conversation*, we understand the whole of man's carriage and walk towards and before God and men; and by the *Gospel*, the whole Doctrine thereof, as it respects Faith and manners or Practice, but here more especially, as it respects Faith in Christ, both as it is opposed to *Heathenisme*, and as it's opposed to the Law or Covenant of Works: To walk then *as becometh the Gospel*, is to walk answerably and suitably to it, and in the whole of their carriage and Deportment, to make a manifest difference to appear betwixt themselves and all other Persons; as they are dignified, and as the Gospel requireth.

The point of *Doctrine*, to which we would speak upon these words, and which lyeth obviously in them, is: That, *they who are Priviledged with the Gospel, ought seriously to endeavour, and to make it their great business, to have their Conversation suitable to, and becoming the same.* This is some way the *one thing* required of all the hearers of the Gospel, of all that are baptized in the Name of Christ: We need not stay on the Proof and reasons of it, and the rather, that none will dare down-right to deny it, and that the reasons are so obvious.

There are *three Uses* of it, that we would speak a little to; The *First* is for *instruction*, to teach us our duty: The *Second* is of *Regrate* and *expostulation*, that the Professors of the Gospel, and of the Name of Christ should be so unlike and unanswerable to it: The *Third* is of *Exhortation* to this so very necessary and so much called for a duty, as the Compend of all duties, which we would presse and set home by some considerations drawn from the necessitie and advantage of it.

As for the *First*, I think I may say, that if ye had the Apostle *Paul* Preaching to you who have been Communi-

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municants yeſter-day, this would be the great du
which he would enforce upon you: *Only let your C*
verſation be, as it becomes the Goſpel of Chriſt. Ye
readilie ſay, what is that? I confeſs it's hard to
it's ſo verie Marrowy and comprehenſive, but it
be as hard to practiſe it, and a great deal harder. O
we were all Breathing and Preſſing ſerioufflie and
after it! However, we ſhall in the firſt Place, and in
generall deſire you to conſider theſe few Scriptu
that hold it out, as namelie, *Luke* 1. 74, 75. 2 *Cor.*
1. *Tit.* 2. 10, 11, 12. 1 *Pet.* 1. 15. *Philip* 3. 20.

More Particularlie, from other Scriptures ye
take it up in theſe: or if we read and conſider
Goſpel aright, we will find theſe *Five* things in
which require a walk ſuitable, or a walk with reſp
to them: and ſuch a walk becomes the Goſpel. 1.
the Subſtance of it, Our bleſſed Lord Jeſus is (a
were) the *Text* on whom the Goſpel is a not
Commentarie, and what he did and how he ſuffe
is propoſed as a fair Copie for us to write after in
things wherein he is ſet forth to us as a pattern for
Imitation. 2. That from whence the Goſpel co
and which gives it its riſe, even the Love of
Father, and of the Son and of the Holie Ghoſt, in w
bleſſed breaſt it bred; and *To walk as it becomes*
Goſpel, is to walk ſuitablie to that love. 3. To w
as becomes the Goſpel, is to walk ſuitablie to
great offers of it, and to the Promiſes contained
it, *The exceeding great and Precious Promiſes, whe*
we are made Partakers of the Divine nature: To w
ſuitablie to all the excellent things, the ſublim
Spirituall and divine things Promiſed. 4. It is
walk ſuitablie to the Commands and directions of
Goſpel, in reference to all duties: *having therefore* (ſ
the Apoſtle, 2 *Cor.* 7. 1.) *Theſe promiſes, let us cleanſe*
ſelves from all filthineſs of the fleſh and Spirit, perfe
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thines in the fear of God. 5. It is to walk answerably to the obligations which the Gospel lays on us, and the consolations that flow from it to us: If then we would walk as becomes the Gospel of Christ, we must have a due respect unto all these.

If it should be *enquired* what is it to have a respect to these in our walk? We answer, it supposeth and includeth these things. 1. A likeness and conformitie, as what is called for in the matter of dutie, or offered in the Promise, we studie to be like it, *We all* (saith the Apostle 2 *Cor.* 3 18 (*Beholding, as in a Glass, the glory of the Lord, are changed into the same Image, from Glory to Glory, as by the Spirit of the Lord.* 2. In suffering none of these things to ly by us unimproved, and our endeavouring to make the right use of them: to suffer none of the Promises relating to Justification, Sanctification, or any other Spiritual priviledge of benefite to be useless, but to be laying due weight on each of them: and more especially to be making right use of Christ the Mediator, *in whom all the Promises are yea and amen*; (for certainlie they neither walk as it becomes the Gospel, nor are worthie of it, who make not use of him,) to be making right use of the Ordinances, word and Sacraments, and of all appointed means of edification, Publick, Privat and secret and to be making right use of the comforts of the Gospel, whereof there is through Christ a verie large and liberal allowance to Christians. 3. It includes our delighting our selves in the Gospel, our endeavouring to be cheerful, to be cheered and made glad by the good things in it: A heartless drooping and discouraged life and walk is verie unbecoming the Gospel of Christ.

We may in a word, briefly sum up a Christians conversation as becometh the Gospel, in these two; 1. That he shine in his Conversation, so as may adorn the Gospel. 2. That he improve,

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by the exercise of Faith, the Promises of it, 3. T
he endeavour to live on the comforts of it, an
live in the hope and expectation of the comfort
refreshing, from the Presence of the Lord, an
fulness of joyes therein, that are coming; some
of all these *Three* is couched in those Words,
9. 31. *Then the Churches had rest, and were e*
and walking in the fear of the Lord, and in the comf
the Holy Ghost, were multiplied: They walked in
fear of God in respect of their Practice; and
respect of their Faith, they walked *in the comf*
the Holy Ghost; and they were *Edified*, grew
increased, not only in respect of their numbers,
as to their spiritual state and stature; And thi
Peace of God which passeth understanding, guarde
minds and hearts through Christ Jesus.

Or ye may look on the Gospel as calling for
Two things, in our external and visible conversati
1. That none get any occasion by our walk to
proach the Gospel; that none may have it, on
just ground given by us, to say, take up such a
fessor of the Gospel; O what prejudice to
profession of the Gospel, is done this way, by
unrender walk of many of its Professors. 2. O
to walk so, as our Carriage may be a Commen
on to the Gospel, and an Ornament to the Profe
of it, that, not only, reproachers may be asham
who falsly accuse our good Conversation; but
beholding of it, they may be made to glorifie G
that we may shine as lights by our blameless w
to holding forth the word of life, (being pract
Preachers) by our convincing and edifying
riage, in our several Capacities, Callings, Sta
and Relations, that they who are not won by
word, may be won to the love of Christ, an
Holiness by our examplary conversation, and by
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umble, tender and conscientious discharge of the ties of those callings and relations; the Husband eing kind and the wife Tractable, Child and Servant edient, &c. Excellent directions to this purpose given by the Apostles, and particularly by *Paul* *Peter* in their *Epistles*.

More Particularly (which yet will be but somewhat erall) We may consider the Gospel. 1. As it olds forth and calls for Holiness, and so, for a Holy d Gospel-becoming Conversation. And, 2. We ould take a view of the nature of this Holiness.

First, The Gospel calls for Holiness in a *sixfold* ent; a failing or defect in any of which, makes a nversation in so far to be unbecoming the Gospel. It calls for Holiness in respect of all sorts of du- es, *be ye Holy* (saith *Peter*, 1 *Pet.* 1. 15.) *in all nner of Conversation, as God is Holy*: in Prosperi- e and Adversity: in Religious, in Moral, and in atural Actions; *for it is written, be ye Holy for I am ly.* 2. It is extended universally to all Particular d individuall duties and actions of all those rts; it reacheth all manner of Conversation; The vinely inspired Scriptures instruct the man of od, how he may be made Perfect in every good ork, as it is, 2 *Tim.* 3. And a failing in thought, ord or deed is unbecoming the Gospel. 3. It is xtended in respect of the subject, *viz.* the whole an, and Presseth that he be Sanctified throughout, o 1 *Thess.* 5. 23. The Apostle Prays, *the God of eace Sanctifie you wholly, and I pray God your whole irit Soul and Body, be Preserved blameless*; And *Corinthians* 7. 1. It puts to *cleanse from all filth of e Flesh and Spirit*: It requires that the *Judgement* be eped sound, and that no error or untruth be admit- d by it, that the *Mind* be sober, and free from any ull distemper; that the *affections* be Sanctifiedly regular,

regular, and that they debord not: That the *will* straight and brought up to the straight rule of obe ence; and that the *Conscience* be keeped tender, it be neither darkned nor impure; That the *mem of the Body* be yeelded as instruments unto righte nels. 4. It is extended to holiness, in respect o capacities, Callings, Stations and Relations, of h bands and Wives, of Masters and Servants, of Pare and Children, as the *Apostle Paul* Heartily and quently doth in his *Epistles*, namely, *Col.* 3. and *Eph.* 5. and 6. *Tit.* 2. Where he presses it up Servants by this Argument, *That the Doctrine of may be adorned*: and on wives by this, *that the D rine of God may not be blaspheined*, and on all this, *the grace of God hath appeared in the Gospel*, for t very end. 5. [illegible] extended in respect of all tim and Places, 1 *Cor.* 15. *ult.* We are Commanded *wayes to abound in the work of the Lord*: in the wh tract of our conversation, at home and abroad, secret and publick, in prosperity and adversitie. It's extended to and requireth Perfect Holiness, Holin at the highest pitch, So *Matth* 5. *Be ye perfect, as y Heavenly Father is perfect*, And 1 *Pet.* 1. 15. *Be Holy in all manner of Conversation, as God that calleth is Holy*: to be at exact Holiness, even to have it p fect in respect of degree in our designe, desire a endeavour, *To be Purifieing our selves, even as he is pure* (as it is 1 *John* 3. 3) Having Him for our Pa tern.

If any should here *Object*: And say: to look o the Gospel thus, as carving out a Christians duty a walk so very exactly, in this extent and at this pitc makes it appear to be very strict, and to differ lit or nothing from the Law; for what more doth th call for? So that this Doctrine seems to be leg I *Answer*, This *Objection* seems to Imply a [illegible] mis

mistake; for the difference betwixt the Law and the Gospel, is not so much, if at all, in this; that the Law requires more then the Gospel; but that it requires what it calls for, on another Certification: The Law and the Gospel agree in these *Three*. 1. The Gospel requires Holiness in as large an extent as the Law, so that whatever is a sin against the Law, is also a sin against the Gospel; For Christ came *not to abolish but to fulfill the Law*. 2. It requires Holiness at the same Pitch or in the same degree; for the Gospel commands us to *be holy as God is holy, and to be perfect as our Heavenly Father is perfect*: It dispenseth with no sin, nor with any degree of any sin, nor with the least *Omission* of any duty, more then doth the Law. 3. The Authority and obligation, that lies on and binds to Holiness, is no less in the Gospel, then it is in the Law: yea, we may say, that the obligation is in some respect greater.

But they differ in these *Three*. 1. That the Gospel pleadeth in the Penitent, though he hath not been perfect and exact, and gives him pardon through Christ: which the Law doth not. 2. The Gospel pleadeth for duty in the strength of Christ, and furnisheth strength for duty: but the Law now furnisheth no strength, but only supposeth it; It only giveth out the word of Command, requiring of men that they walk in the strength which they had once in *Adam*; so that, though the Authority and Obligation be the same: yet the manner and Certification is not the same; If there be any breach or failing, the law sayes, *Thou shalt surely die*: But the Gospel (as I said) admits of Repentance and fleeing to Jesus Christ, *Who took on him the curse of the Law*. 3. The law accepts of no duty, if it be not exactly perfect in the degree: But the Gospel accepts of duty, though imperfect, if there be sincerity: It *accepts* on Christs account of *a man*, according

according to that which he hath, if there be a willing
So then, when ye are called to walk *as becomes*
Gospel: ye would know that ye are not to dispe
your selves, in any duty that the law
leth for: though the Gospel doth indeed more sw
call for it. Its *Exactors & officers being peace & righ*
ness: It's the same Holiness in the *matter*, exten
degree, which the Gospel calleth for, with that
Law; though it much differeth, as to the *Man*
calling for it.

Secondly, That we may know, what is called
the Gospel, as a walk or Conversation becoming
same; and so may yet further know the natur
Gospel-holiness, (which was the *Second* thing
proposed to speak to) Ye would consider the Go
as it's distinguished from the law, and as it hold
Grace: Where we would speak, 1. Of some q
cations, that the Gospel addeth, as to the Perform
of the same duties, which the Law requires. 2
some particular duties which it doth more espec
call for, and which were not, (severals of the
least) so proper to the law.

As for the qualifications of duties, which the G
addeth, they are these, 1. A new end; for ou
in duty now is, not to gain life by it, but sim
glorifie God, as we may see, 1 *Cor.* 10. 31.
not say, but this end was in the Covenant of w
but in the Gospel this is not only the main end
some way the only end, and the other quite excl
and thrust out; and when we speak of the *glory*
we take in the glory of Grace and the glory of th
deemer, who furnisheth Grace. 2. It adds
Motive, *viz.* love to Jesus Christ: *The love of*
(saith the Apostle 2 *Cor.* 5. 14.) *Constraineth us*
no more meet awe, that is the Motive, but
and love to God in Christ, who hath redeemed
ho

ught us. 3. The Gospel qualifies our obedience and alk, as to our undertaking thereof: that it be not in our own strength, but in the strength of Jesus Christ: t teacheth us to go through the wilderness *leaning on Beloved*, and leaving the burden of the work on ; trusting more to him, then to our own feet of rength, as knowing that we cannot triple our the , nor do any thing without him, as it is, *John* . 5. 4. There is a Qualification, required in pect of the frame of our own heart, with respect a twofold fear, one is a filial and reverential , that proceeds from Faith, in which we are *work out the work of our Salvation.* The other is, t it be without the fear that is opposite to the mer, as the word is. *Luke* 1. 74. The Gospel calleth in our walk, to have a fear without fear, a reve- ial fear, without slavish fear: it would have us ither to be altogether afraid because of the Law, ich hath terror, nor to be without filial fear, for that presumption, but to have faith and fear mixed to- ber. 5. The Gospel qualifies our walk in spiritual ies, in respect of our cheerfulness in going about m, which are to us (in so far as we have corruption s) Heavy and grievous; but the Gospel maketh easy and light, as it is said, *Matth.* 11. *ult. His e is easie and His burden light.* Though it be a Yoke, it is portable and light, when Christ and the Believer yoked together: nor are *any of his Commands grie-* s, as it is, 1 *John* 5. 3. 6. Though the Gospel call holiness, yet it makes the person to be denyed to it a Gospel-walk to be Holy, but it takes in that which we have *Philip.* 3. *To forget those things that are behind:* to be denyed and dead to all our attain- nts, and *to count all but loss and dung for Christ*: It indeed a law-walk to be blameless, but it is a Gos- walk to study to be blameless, and pressing hard after

perfect Holiness: and yet to forget it, and to be denyed to all conceit of it: and to be desirous *to be found in Christ Jesus, not having our own righteousness, which is by the Law, but that Righteousness, which is by Faith.*

As for the Particular duties, at least some of the duties, that are more particularly called for in a walk and *Conversation becoming the Gospel*: Ye may in these shordy. The *First* whereof is, a living Faith: and that is, when a Christian hath Faith, and the exercise of it on Christ, as it were, another to him: for though there was a life of faith or dependance on God in *Adam* before the fall, yet the life of Faith in a Redeemer: *I live* (saith Apostle *Gal.* 2. 20.) *Yet not I, but Christ liveth in me: and the life that now I live in the flesh, is by faith on the Son of God, who loved me, and gave himself for me.* And this is to be taken along the Christians walk, even Concinded application to and of Christ: This is that which he first betakes himself to for Righteousness, yea, when right, he employs him constantly, as He is *made of God to him Wisdom, Righteousness, Sanctification and Redemption*: As he is said to be made to believers 1 *Cor.* 1. 30. The *second* is, the exercise of Repentance which was not called for as a duty by the Law, though much ruine followed the breach of it: This was the sum of *Johns* and of *Christs* preaching: *Repent for the Kingdom of Heaven is at hand*: Though it be, Alas, a very much slighted exercise: yet duly Repentance notably suiteth *a Conversation becoming the Gospel*. A Gospel-Conversation would be in, and with the exercise of Hope: there was love to God under the Law, but not so properly the exercise of hope; That was, it's true, hope in respect of the thing promised in case there had been no violation of the Law; but not as respecting Christ Jesus, who is the believers Hope: *Colossians* 1. 27. *Christ in you the hope*

Glory: I doubt much if the exerciſe of hope be well known to Chriſtians in this Generation, few *know* what it is to *Hope to the end*, as *Peter* exhorts, 1 *Peter* 1. 13. A *Fourth* Is, the denyal of our ſelves, and the exerciſe of Humility; for as the Goſpel calleth for the denying of our own righteouſneſs, So for the denying of our own wills, affections, luſts, appetits, and deſires; There is another ſort of love-ſingleneſs and denyedneſs called for now, then under the Law; becauſe *we are bought with a price, and are not our own*, as it is, 1 *Corinthians* 6. 20. *If any man will follow me, let him deny himſelf*, ſaith our Lord *Matthew* 16. A *Fifth* is, much Mortification, That we be crucified to the World, to our ſelf, and to our ſinfull luſts; *I am crucified* (ſaith *Paul*, *Galatians* 2.) *with Chriſt, yet I live*, ſo *Chapter* 6. He tells us *that he was crucified to the world, and the World to him*: And he exhorts Chriſtians, *Coloſians* 3. 5. *To Mortifie their members which are upon the Earth, Fornication, Uncleanneſs, Inordinat Affection, Covetouſneſs*, &c. A *Sixth* is, Much Patience, Meekneſs, Forbearance, Long ſuffering; wherein our Lord hath given and left himſelf for a non-ſuch Pattern: *Matth.* 11. 29. *Learn* (ſaith he) *of me for I am meek and lowly in heart*. So, 1 *Peter* 2. 21,22. And hence, Meekneſs, Patience and forbearance are ſo much and ſo frequently called for in the Goſpel, and on Goſpel-grounds, as great duties becoming the Goſpel, or as ſpecial pieces of a Goſpel-converſation. The *Seventh* Is, a heavenlineſs in our converſation, a denyedneſs, a holy abſtractedneſs from earthly things, and living in heaven, while on earth, and a living more where we love, then where we live: *If ye be riſen with Chriſt*, (ſaith the Apoſtle, *Coloſians* 3. 1.) *Set your affections on things above; not on things on the earth*; which is alſo called for, *Philippians* 3. 20. By his own example propoſed for our Pattern, our *Converſa-*

tion, (saith he) *is in Heaven, whence we look for the Saviour*; To be much in our affections set on the things that are on the Earth, to be earthly minded is unbecoming the Gospel. An *Eighth* is, a great eye to Eternity, an eye, whose looks are not bounded within time; but pierce thorow time, and all the Mists, and Clouds that are in it: It's much unbecoming the Gospel to have our hope much; not to say only, in this life, or to be much taken up about the driving of earthly designes and projects: but it's a good qualification of a Gospel conversation, to have an eye before us on Eternal life, 2 *Cor.* 4. *ult.*: *While* (saith the Apostle) *We look not on the things that are seen, but on the things that are not seen, and Eternal.* A *Ninth* is, Much joy in God, much cheerfulness and heavenliness; therefore believers are willed, *to Rejoice always and evermore.* So, 1 *Thess.* 5 *Rejoyce evermore*, and *Philip.* 4. 4. *Rejoyce in the Lord always, and again I say rejoyce*; which he so much presses on them because (as it's like) he knew, that they were prone to walk droopingly and heavily, which did not become the Gospel, as rejoycing in God, singing and making melody in their hearts to him, Cheering themselves in him; and *delighting themselves in the Almighty.* A *Tenth* is, Spiritual contentment, a contented conversation is a *Conversation becoming the Gospel*: *Be carefull for nothing* (saith the Apostle *Phil.* 4. 6.) *But in every thing let your requests be known unto God by Prayer and Supplication with Thanksgiving*, and then follows downward a little; *I have learned, in every State* or case *to be content*: *I know to suffer want, and how to abound*, &c. This conversation was very becoming the Gospel; he proposes himself as a pattern herein to them: There are many professors of Religion, who cannot have content, they are vain; and when they want, they are

and diſcouraged, but hard to carry the Cup even: for a Goſpel-Converſation is equal, ſober and compoſed, and not much up with having, nor much down with want, nor is it eaſily outwitted and nonplused by the viciſſitudes of thoſe externall things. Another is, Watchfulneſs; a Goſpel-Converſation is a watchfull converſation, and never much Surpriſed or moved: or thus, watching (eſpecially over the heart) joyned with Prayer, is a peculiar duty, that a walk becoming the Goſpel calls for, that we be not found like the ſlothfull ſervant, when his Lord cometh; This is a duty well becoming us who live under the Goſpel, becauſe we have readily ſtronger Corruptions, and are at leaſt under more temptations, then thoſe who lived under the Law. A *Tenthly* is, much Self-examination or ſelf-ſearching becauſe of much corruption in us, and much guilt lying on us, is a duty which the Goſpel calls for; that we may ſee what comes of it; how it is mortified and done away; and there being many Promiſes in our offer, we ſhould ſee what reception they get, and how they are embraced, there is hazard of miſtaking our Spirituall ſtate, &c. All which calls us to be much in this duty, *Examine your ſelves, prove your own ſelves*, as ſays the Apoſtle, 2 Cor. 13. 5. 1 Joh. *The making of our calling and election ſure* becomes the Goſpel; when we are hovering, and at an uncertainty as to our ſouls eſtate, we are not only to cry it, but to endeavour to put it out of queſtion; *I write theſe things unto you* (ſayes John, 1 Joh. 5. 13.) *That believe, that ye may know that ye have eternall life*, ye would not only believe, but ſtudy to know that ye believe, that ye may comfort your ſelves in it; and it is a piece of a converſation and walk becoming the Goſpel, to hang loole: in ſuſpence, and at an uncertainty, in that greateſt and graveſt buſineſs. 14*ly*. Truſting in God becomes the Goſpel, and

unbelief and diſtruſt of God is unbecoming the Goſpel. *Said I not unto thee*; (ſaith the Lord to *Martha* Joh. 11.) *That if thou wouldeſt believe, thou ſhouldſt ſee the glory of God?* To have a gracious offer from God, and to ſcar at it, as if he were not in earneſt, is very unbecoming the Goſpel; when ever he Pipeth, it becomes us well to dance; and to Believe and Credit him, when he ſpeaks fair and comfortably. 15*ly*. A Goſpel-Converſation takes in and calls for, not only Holineſs, but a ſhining examplary Holineſs, Holineſs with a divine Luſtre and ſplendor on it; meerly legal holineſſe is dim and dark; and hath little or no luſtre. Therefore Believers are called *Children of the light and of the day*; and they are ſaid to *ſhine as lights, in the midſt of a crooked Generation*: it is not only a Converſation not ſported, or that is ſomething welſavoured, but ſuch a Converſation, that is well lyned (to ſpeak ſo) within, with the imputed righteouſneſs of Chriſt, and much inherent Grace and Holineſs, and with outward ſelf-denyed, viſible Splendor and glory; *Let your light* (ſaith the Lord, *Matth.* 5.) *So ſhine before men*, &c. Even as the glory of his body, when he was transfigured on the Mount, made his Clothes to ſhine, So there is ſomething of Grace within, that makes the external actions and carriage of Believers to ſhine: and words that will be very taſteleſs and ſapleſs from others, though for the matter good, will have another ſort of reliſh and weight from them; and Prayer from their mouth will have another ſort of refreſhful ſweetneſs. 16*ly*. A Goſpel converſation takes in, and calls for much joy in affliction and tribulation; *We rejoyce in tribulation*, ſaith the Apoſtle; It will make the Chriſtian *take joyfully the ſpoiling of his goods*, as they did, *Heb.* 10. 34. It will make men *come from the preſence of Councils rejoycing, that they are accounted worthy to ſuffer for the name*

Chriſt,

Christ, as it did the Apostles, *Acts* 5. *last*. *My brethren* (saves James) *Count it all joy when ye fall into divers temptations*, or tribulations: It makes pleasant and heartsome bearing of Crosses from God, and of injuries from men; It makes the Christian stoop humbly and very low to these; It will not suffer him to render evil for evil, but will put him to do good for evil, and it makes him do it on a Gospel-ground and account; because Christ frankly forgave the Christian *ten thousand Talents* of his debt: he is *ready* to forgive, *an hundred pence* of petty and inconsiderable injuries done against him. 17*ly*. A Gospel-conversation is a sweet, quiet, peaceable, well humoured Conversation, it makes men and women good to live with, it hath much love and pity to them that are without, it's a good neighbour, it's a great friend to unity, and a great enemy to division: it presses hard *after standing fast in one Spirit*. 18*ly*. A Gospel Conversation implyes a setled, fixed condition, that is not fleeting and wavering: It suffers not Christians to be one thing to day and another thing to morrow, very unbecoming the Gospel: a Gospel conversation will not suffer a man to be a temporizer, or one that cometh and goeth with every turn of the tyde, to be of any Party that is uppmost: but puts to *stand fast in the liberty wherewith Christ hath made him free*: the Believers heart is fixed, and his conversation is stable, when it is as it becometh the Gospel. 19*ly*. It's a bold Conversation, that will fear at no tryal for Christ, but will hazard and venture far, ere it expose the Gospel to contempt and reproach; Therefore it is said, *Philip.* 1. *In nothing being terrified by your adversaries*: It is very loth to do or to forbear any thing, that may make the Gospel to be evil spoken of. 20*ly*. It is a Spiritual conversation, or a walking in the Spirit, as the word is, *Gal.* 5. *Walk in the spirit* (saith the Apostle) *And ye*

ſhall not fulfill the luſts of the fleſh, and Verſe 25. *If we live in the Spirit, let us walk in the Spirit*: It makes us to pray in the Spirit, to praiſe in the Spirit: and by aſſiſtance of the Spirit, it puts upon endeavours to do every thing that is called for. 21*ly*. A Goſpel converſation is a wreſtling and fighting converſation, ſtriving and warring againſt temptations without, and a body of death within: a lazie ſecure, whole-hearted converſation, when a perſon is lying by, and is not ſetting himſelf againſt, nor purifieing himſelf from all filthineſs of the fleſh and ſpirit, but at truce with corruption, is not ſure, becoming the Goſpel: Hence the Apoſtle, *Romans* 7. hath ſuch a combate with the remainder of indwelling corruption, Sometimes complaining of: ſometimes Proteſting againſt it, and ſometimes bitterly bemoaning and crying out under its captivating power: There being in the Believer two contrary parties, one of Grace and another of corrupt nature, which are contrary one to another, as it is *Gal.* 5. 17. A Believer in a Goſpel Converſation is like *Jacobs* and *Eſaus* Struggling in the womb: It is for this cauſe that, *Epheſians* 6. All the pieces of the Spiritual armour are particularly deſcribed, and Chriſtians, as Chriſts ſouldiers, commanded to put them on: and to have a Goſpel-converſation is to be improving all the pieces of that compleat Armour of God aright, to their ſeveral ends.

Theſe are things (and ſuch others) that are particularly called for in a Goſpel-walk and converſation: and if we would take a little view of them all together, and gather the meaning of this *uſe of Inſtruction*, from the exhortation, *Let your Converſation be, as it becometh the Goſpel of Chriſt*: the Sum of it may be briefly given in theſe *Four*, 1. To be exactly ſtudying Holineſs. 2. To be denyed to our Holineſs, as *Paul* was *Philippians* 3. 3. To be eſpecially taken up with the

Particu-

Particular duties, of living by Faith, of exerciſing Repentance, of aiming at and cloſely purſuing after Communion with God in Chriſt Jeſus; (which is, though a much abuſed duty and unworthily proſtituted in the mouths of many, a moſt precious both duty and priviledge,) exerciſing Hope, Self-denyall, &c: So that we may be in caſe warrantably to ſay with the Apoſtle, 1 John 1. 4. *Truly our fellowſhip is with the Father and with his Son Jeſus Chriſt.* 4. To be much in the Exerciſe of all theſe, heartſomely and chearfully, and to be comforted and refreſhed in doing duty, and yet denyed to all our doing: A Chriſtian, having a ſuitable Converſation to the Goſpel, Sees his ills and is humbled, obſerves Gods goodneſs and Comforts himſelf, and bleſſes God heartily for his goodneſs in reſpect of both, and becauſe there is hope of an outgate from all his evils, and a day coming, when he ſhal be finally and fully Redeemed from all his iniquities.

The *Second Uſe* Leads us to *Regret* and *Expoſtulat* with hearers and Profeſſors of the Goſpel, of this time; Though this be the thing and the *only* thing that they are called to, yet if we ſhould go through and view the Converſation of the moſt part; O! how very unſuitable and unbecoming is it to the Goſpel, even ſo very unſuitable, that if our hearts were tender, they would break and bleed within us to behold it; but Alace! it is a part of our unſuitableneſs, that we cannot ſuitably lament it: Alace! little zeal for God, and ſorrow for what diſhonours him and reflects on the Profeſſion of his Name, are much gone from this generation: Oh! whether ſhall we go, into the City or Countrey to find a Converſation becoming the Goſpel? We cannot be without ſome conviction, that we ought to be zealous for the glory of God, and ſerious in the ſtudy of Holineſſe in all manner of Converſation, that the Goſpel be not reproached and

blaſphemed: if we be ſo, and if ſuch a Converſation be a duty and a very reaſonable duty; how comes it to be ſo little minded and made conſcience of? If we profeſs Chriſt to be our Husband and head, our Captain and leader, ought we not to be like him, and follow him? I take it for granted, that this will be generally aſſented to as being very juſt and Reaſonable; and yet without accompliſhing a very diligent ſearch into our own way, may we not find at the firſt view much, very Lamentably much unſuitableneſs in our walk to the Goſpel? Need we deſcend to particulars? is not our unſuitableneſs obvious, palpable and undenyable? Let me but ask our ſelves a few queſtions: are we making ſuitable uſe of the promiſes and often meditating on them? Are we taken up with delighting our ſelves in God, and in the great and excellent things contained in the promiſes? Do we ſtudy to be like them, and ſuitably to improve them! Do we ſtudy to have those poor performances of duty that we go about, ſo qualified as the Goſpel calls for? the lifeleſneſs and whole heartedneſs, that manifeſtly diſcover themſelves, in our very hearing of theſe things, declare much what we are. Your Miniſters are ſome way perplexed and puzled how to deal with you: and know not well whether to ſpeak or to be ſilent, whether to pipe or to mourn; what ſuitableneſs is there to the Goſpel, when the converſation of many is ſo ſpotted? So far, Alace! are we from ſhining, that we are rather like blind lanthorns wout light. I ſhall only for whetting an edge on this ſad regret and expoſtulation, inſtance in a few of theſe Particulars touched on before, as to our unſuitableneſs to the Goſpel.

1. Do we live by faith? Alace! is there ſuch a life as this known by moſt of us? we are really either living ſecurely, careleſly and unconcernedly, without troubling our ſelves with ſuch matters: or elſe on the other hand we give way to unbelief and will hardly ad-

of any thing, that may ſettle and make us foot a ſtand: we are found often running from one extremity to another, we are either carnally vain, light and frothy, or we are anxious, heartleſs and dejected, and are very ſeldome found ſteering a ſtraight courſe betwixt extremes and ſemming the port. 2. We may inſtance it in the exerciſe of Repentance, which well becomes the Goſpel: Our Lord Chriſt, *John* the *Baptiſt* and the Apoſtles preached it, & it is commended to all: It is an exerciſe very ſuitable & proper for ſinners, & more eſpecially for ſuch ſinners, as have had many offers of Grace, and have much ſlighted them: but where is it? Ah! where is it? Converts are rare in theſe dayes, and among Converts the kindly exerciſe of Repentance is rare: we are generally as whole hearted, as if we were living under the Covenant, where there is no promiſe of pardon to a penitent ſinner: I mean not every ſort of repentance, for there is a worldly ſorrow that works death, there is a legal Repentance ariſing mainly, if not only from the fear of puniſhment: But I mean of ſerious and hearty Goſpel-repentance ariſing from the Conſideration of Gods holineſs, and of his Mercy and grace in Jeſus Chriſt, that is accompanied with holy zeal, fear, indignation and revenge, as it is deſcribed, 2 *Corinthians* 7. 2. Where is ſelf-denyall? Is not that a rare thing? Many of us cannot bear a word reflecting on *ſelf*, neither can we quit a word once uttered by us (though it may be ſomewhat raſhly and unadviſedly) wherein *ſelf* is Concerned, but will needs maintain and defend it: O! what reeling and whirling about with the time is there among us? What hard purſuing after and even chaſing of ſelf-intereſts and deſignes? 4. Where is ſpirituall joy and rejoicing in the Lord? who delight themſelves in the Almighty? who bleſs themſelves on earth, in the God

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of truth? Who do really and humbly boast in Him all the day long? who bless themselves in, and think themselves well come to, with Precious Jesus Christ as their Mediator and Redeemer, as their Lord, head and Husband? who rejoyce and glory in the midst of tribulation in the hope of the glory of God? joy in externall things is much withered away from us, and it is just with God that it should be so, since we live so great strangers to the joy of the Lord, *which is our strength*; upon but a very overly tryall, we will easily discover that there is amongst us none, or but very little of spirituall joy in God; I mean not only, not so much of sensible joy, as of our little active stirring up of our selves to give obedience to that Command concerning *rejoycing in God alway and evermore*. May not conclude then, that there is great ground of expostulation with us all, both believers and others, who may be convinced, that this lyeth indispensibly on them, even to have a conversation as it becomes the Gospel of Christ? Ah! how little conscience is made of it: O! mourn for and Lament our short-coming as to this: and fall to the work, fall about it more then ever, as your main business, to have a conversation becoming the Gospel: many already are a reproach and a shame to the Gospel, (and it will disclaim them) and who shall live to see it, a great many moe will be so; Alace! few or none of us all have a Conversation as becomes the Gospel, which is a Lamentation and should be for a Lamentation.

The *Third Use* is, of *Exhortation*, that seeing such a conversation is so much, and with such speciality called for, and yet so little seriously endeavoured by most, let me turn over to you the Apostles exhortation to the *Philippians*: if ye would know how to behave at home and abroad, in the duties of Worship, and in the duties of your particular callings, stations and relations, ex-

in all Commanded Duties; then *Only let your Converſation be, as it becomes the Goſpel of Chriſt*: And beware of doing any thing that is unbecoming the Goſpel; or that may give ground to ſpeak any ill of it; beware of letting the precious Promiſes ly by you unimproved; but ſtudy to be like them: O ſtudy Holineſs in all manner of Converſation; which is, not only and ſimply to be Holy or to have Holineſs, but a Holineſs influenced by the Goſpel promiſes in Chriſt, believingly improved, as the Apoſtle exhorts, 2 *Cor.* 7. 1. Not only to be externally holy, but to be in the exerciſe of the graces of the Spirit within; to cleanſe from all filthineſs of the Spirit, as well as of the fleſh, eſpecially to purify the heart the fountain of Pollution, even to ſtudy to be pure as he is pure, to aim at Holineſs in the ſtrength of Chriſt, in the largeſt extent and in the higheſt pitch, and yet to be denyed to it and all vain conceit of it, even to account it but loſs, in the point of Juſtification before God; to be in the Practice of all the duties of Religion Sweetly, Pleaſantly, Heartſomely and cheerfully, walking under all ſorts of lots with a Goſpel contentedneſs: This, O! this would be a converſation worthy of, and becoming the Goſpel, nay it would make a little Heaven on earth. And we deſire to be as preſſing & peremptory in calling for this from you, as ever we urgently preſſed you by any call or invitation to receive the offer of the Goſpel and of Chriſt therein; and if we were to ſpeak to you all, O Men and Women, one by one, by name and Surname, this would be our Exhortation to you; *Only let your Converſation be as it becometh the Goſpel of Chriſt*.

We come now, (as we promiſed) to preſs this on you by ſome few *Conſiderations*: And *Firſt* Conſider the authority that enjoins it and lays it on you; and if ye truſt him, and expect the accompliſhment of any promiſe of the Goſpel from him; then take this

as proceeding from the ſame Authority; preſume not under the pain of Gods diſpleaſure, and of cheating your own ſouls to their ruine, to take or medle with the promiſe, if ye mind not ſincerely to ſtudy a ſuitableneſs in your converſation to the Goſpel. 2. Conſider, not only the reaſonableneſſe of the thing, but alſo the ſweet eaſineſſe of it; for taking it in a Goſpel ſenſe, it's an eaſy yoke and a light burden: and withall very ſuitable and congruous to all profeſſors of the Goſpel: ought not a Miniſter to be like his calling, a Merchant to be like his calling, a Tradesman to be like his trade and calling? ought not alſo a Chriſtian to be like his Chriſtian calling, like the Goſpel which he profeſſeth? 3. Conſider the tyes and obligations, that all who profeſſe to have received the Goſpel, are under: are ye not obliged to ſuch a Converſation, by your Baptiſmal Vow? which obligation though many of you forget, yet God will require it. Think ye that ye are free to live as ye liſt, to live like the Goſpel or not, or to take one Piece of a Goſpel walk, and leave another? Ye are profeſſedly reſigned to God in Baptiſm, and are by it oblidged to live in every way as it becometh the Goſpel; and ye muſt either on the matter renounce your baptiſm and deny Chriſt and ſo deal treacherouſly with him, or ye muſt make it your buſineſs to live like the Goſpel. 4. Conſider that this Goſpel will be the rule whereby ye ſhall be judged, whether ye have indeed received the Mediator. The promiſes and priviledges, the duties & directions and the graces of it, and improved them or not; for *the day* (ſaith the Apoſtle, *Rom.* 2.) *That God ſhall judge the ſecrets of hearts by my Goſpel*: If ye would have boldneſs when death and Judgment come, endeavour a converſation becoming this Goſpel: though your converſation were very much becoming the law (as it is impoſſible now without Goſpel grace) yet

will not that ſatisfie the Judge; for ye will be Judged both by the law and Goſpel. 5. Conſider, that though the Lord had required many hard things of you; you would moſt certainly have been obliged to have performed them; and now when he requires only this, ought ye not ſo much the more to aim at it and endeavour it? Otherwiſe ye bring up an ill report on this Goſpel, as if it were an unſupportable heavy burden, and moſt uneaſie yoke, for which ye muſt anſwer at your peril; conſider the dreadful doom and ſentence of the ſlothful Servant, who ſaid, *He is a hard Maſter.* 6. Conſider the great prejudice that a walk unbecoming the Goſpel hath with it; I cannot eaſily, nay not at all to the full, tell you the prejudice it will bring to you; Only this I will ſay, that it had been better for you, that ye had never heard the Goſpel; It had been better that ye had never been piped to by the Goſpel, and that ye had never heard any of its ſweeteſt muſick ſprings, if (to follow the Lords own ſimilitude ſo far) ye endeavour not to keep all the meaſures thereof in your dancing after it, in your walking conform to it: Tell me, if we may be in earneſt with you: what if ye were called even now or before night to give an account of your improving of and profiting by the Goſpel, whereof ye have ſo very much, and from which ye have been ſo often piped unto, how utterly unanſwerable would many of you be found to be? your triffling way of walking alone and in your families, your neglecting of Prayer in them, with the chiding and bitterneſs betwixt husbands and wives, and with and amongſt ſervants; your omitting to inſtruct children and Servants in the principles of Religion; your tipling and miſ-ſpending your time, declare ſufficiently what your Converſation is. If any of you ſhall ſay, the converſation that you preſs, is a harder work and a more difficult task then

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we can win at; Is it any thing else, then what the Holy Ghost by the Apostle presseth on all the hearers of the Gospel? O take heed of branding a walk becoming the Gospel with so black a note, as if it were an unsupportable yoke of intolerable hard bondage, lest it be said to you, *evil and slothful Servants*, &c. If ye had been Serious and diligent in making use of the Gospel in a Gospel way, by improving Christ and the Promises, your work would have gone better with you, and ye had been in much better case then ye are in now: If ye had been more in the practise of Gospel duties, and in the exercise of Gospel graces in secret, your visible conversation might and would have been much more as it becometh the Gospel.

As for you that have Communicated, there is a peculiar tye upon you, you have renewed your Covenant with God: and is there any covenanting with God but it hath this in it, That if there be thereafter a falling back, such back-sliders come under the guilt of treacherous dealing with him? Let me, for a conclusion of this Discourse, say these few things to you; *First*, Is it suitable think ye, to fast the one day for your not walking as it becometh the Gospel, and to take un just liberty to your selves the next day? on a fast day to spue out your soul and abominable sins, and to return with the dog to the vomit in a few dayes thereafter? will ye be so unsuitable to your professions and confessions? beware of that, for the Lords sake: better ye had never fasted nor confessed, then thus to mock the Lord. 2. Many of you have been at the Sacrament of the Lords Supper, and in it ye have professed that ye have taken Christ for your husband. which implies the tye and obligation of a dutiful wife: What, I pray, is That, but *to have a Conversation as becometh the Gospel*, and to *walk worthy of the Vocation wherewith*

ye are called? As the Apostle Exhorts, *Ephes.* 4. 1. And is there any straiter bond on earth whereby men can be bound? If, after thus Covenanting with Christ, ye shall foully fail or fall back, will it not exceedingly aggrege your guilt? 3. Are there not of you who have come under some private engagements to the Lord? I take it for granted, if ye have not been scorning God in your humiliation, and in your Communicating: I take it (*I* say) for ganted, that severals of you have come under particular and personall engagements to God: If so, ye would beware of loosing those tyes, and of violating those so Solemn engagements; and the rather, that it is to be feared, if ye keep not promise to God now, ye may never get a Communion again to renew it. 4. I would have some of you remembering of those particular obligations ye came under, and promises that you made to us, when you received your tokens, to amend those faults whereof ye were well known to be guilty: most certainly those Promises, especially so explicitly made, will bear witness against you, if those evils be continued in, or relapsed into: and we shall bear witness for Christ against you, if ye shall not be answerable to your engagements: for the Lords sake, put us not to it.

Essay in good earnest and set about the study of this Gospel-becoming Conversation: I shall forbear to speak of encouragements to this. It will be one good encouragement, to consider seriously, that it is a walk becoming the Gospel and Christ in it: that it hath such promises made to it: and such a suretie for every promise: that the certification of the Law is not at it: that ye have pardon of sin promised to you on your Repentance: and furniture at hand for every thing called for from you. Take it in short, what ever your calling, station or relation be: *Only let your*

Conversation

Converſation be, as becometh the Goſpel of Chriſt, and remember the tyes and obligations that ye are under, whether more generall or more Particular, Otherwiſe they ſhall be remembred, to, and againſt you. Now the Lord himſelf enable you by His al-ſufficient Grace to ſuit all your obligations, to pay all your Vowes, and to make all your honeſt reſolutions Practicable relating to this *Converſation becoming the Goſpel of* CHRIST.

A very Heavenly

SERMON

Preached, if not after the Communion, yet very pertinent to ſuch an occaſion; however it is ſubjoined to the immediatly preceeding, becauſe of the affinity of purpoſes.

On PHILIP. 3. 20. *For our Converſation is in Heaven.*

THE Life and work of a Chriſtian is a far other thing, then, for the moſt part, it is taken to be; and, no queſtion, were we often thinking on, and ſtudying the qualifications and extent of a Chriſtian converſation, to which believers are called; we would walk with ſtopped mouths in the deep ſenſe of our great ſhort coming; and there would not be ſo much deluſion under the conceit of ſelf-righteouſneſſe. But the ignorance of this makes carnall men think themſelves to be ſomething; and makes even believers themſelves, that they walk not ſo humbly, nor run ſo ſeriouſly towards the mark, neither do they Preſſe to themſelves, as they ought, a juſt and perfect pace to follow.

Amongſt other qualifications of a Chriſtian life and converſation, This is one and a very conſiderable

one; that *our Conversation should be in Heaven*: A thing we fear the most part of the Christians of this age scarcely believe, much less endeavour, that they should live with their hearts above in Heaven, in the lively expectation of the Saviours coming, That they should converse in Heaven among the spirits of just men made perfect, before they come thither.

The Scope of these words is plain. The Apostle *Paul* hath to do with the Christian *Philippians*, who were much tempted, and no doubt, in some hazard to be led aside both from the faith, and from the Practise of Religion: And the way that he takes to keep them right as to both, is by proposing His own example to them; as if he had said, ye will readily think, that I should be well acquainted with the way to Heaven: Now the way that I take for my Justification Before God, is not to seek after Righteousness by the works of the Law, but to be found in Christ covered with his Righteousness taken hold of by Faith: And if ye would know what I do in reference to Sanctification, this is it, *I forget those things that are behind, and reach forth unto those things that are before, pressing towards the Mark for the Prize*; being constantly as it were on the spur, that I may attain that which I have not as yet come at, even that perfection of Holiness, that *accompanies the resurrection from the dead*: And having laid this before them, as a fair copy and pattern; He improves it, by exhorting them thus, *Brethren be ye followers together of me*; take the way that I take, both in the matter of Faith and of Practise; And he gives two reasons why he would have them to do so; The *First* whereof is taken from the danger that was in following those false teachers, *Vers.* 18. 19. *Many of whom walk so, as they are enemies to the Cross of Christ*; That is, enemies to the Doctrine of faith in Christ, and to the exercise of

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of it on him, and to the Doctrine of his Cross, a
also to a truly spiritual walk, *Whose end is destruc*
and whose God is their Belly. The *Second* Reason
subjoyned in the *Text*, drawn from the great advan
which they should have by following him, *For* (
He) *Our Conversation is in Heaven*: This is the spiri
Heavenly and divine walk, wherein he holds
himself, and his fellow-Apostles as a pattern to
imitated by them, and so teacheth them their du
We are not (as if he had said) like those false teach
But our Conversation is in Heaven, Therefore follow
and he gives an instance of this in the latter part of
Verse, *From whence* (saith he) *We look for the Savi*
He is like a person on the Watch tower, tha
looking and longing for the coming of a friend; Pla
insinuating thereby, that he looks not for m
satisfaction in this world, but was earnestly long
for and in continual expectation of Christs com
to which all his hope and expectation of comp
happiness, and of full satisfaction to his soul,
closely confined.

So then the great thing that he aims at here,
commend a heavenly conversation, to these Chris
Philippians, and to all that should hear the Gospel,
this excellent piece of it amongst the rest.

There are only *Two* things shortly to be clea
before we proceed further; The *First* is, Wha
meaned by *Conversation* here; And the reason of
question is, because the word is so very significant
the Original, that hardly can we get a word in
language to express it by to the life; It's taken
that which signifies a Town-ship, corporation ship
speak so) or Burges-ship, and it implyes these *two* thi
First, a title to such and such privileges; as
who were *Romans* or born Citizens of *Rome*,
whoever were made Burgesses of it; and such and

Privile

[illegible]ileges attending their Burges-ship. The *Second* is, [illegible]suitableness and peculiar manner of living and carry-[illegible] according to the Laws of that City; as it is often [illegible] in the book of *the Acts of the Apostles*. *After the* [illegible]*ner of the Romans*: who had their own laws, customs, [illegible] usages: and being applied here in a Spiritual sense, [illegible] supposes. 1. A joint interest with the saints, (or [illegible] *Fellow Citizens with the Saints*: As it is *Eph.* 2. [illegible]) Who are all Burgesses of the Heavenly *Jerusalem*, [illegible]ough some of them be, as it were, in the Suburbs [illegible] lower Town, and some in the Higher: yet all here [illegible]low have the same Master and Father with them who [illegible] above in Heaven. 2. It supposeth a way, walk, [illegible] conversation like Heaven, to be peculiarly indued [illegible]th a nature, inclinations, desires, designes, and [illegible]alifications suitable to heaven: We take it here, [illegible]pecially in the latter sense: because *Paul* proposeth [illegible] itself as a pattern to them to imitat; and it holds [illegible] suitableness to Heaven.

The *Second* thing to be cleared a little is, what it [illegible] to have a conversation in Heaven? I *Answer*, these [illegible] are in effect one and the same, to have a conversa-[illegible] in heaven, and to be Heavenly in our conversation: [illegible] even to have a conversation like that which Chri-[illegible]tians hope to have in Heaven, & such as are bounded, [illegible] on their way thitherward, should have: This is [illegible] generall hint of what a Heavenly Conversation, or a Conversation in Heaven is: and because in prosecuting [illegible] Doctrines to be deduced from the words, we will [illegible] occasion to explain it More Particularly, we shall [illegible] no more of it now.

The *Doctrines* that arise from the words, are espe-[illegible]ally these *Four*: The *first* whereof is, that *There is a* [illegible] *of Heavenliness, in the Conversation of Christians,* [illegible] *should be studied by them all without exception, and* [illegible] *lyeth on them all as their duty.*

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The *Second* is, that, *This Heavenliness of Conversation is in a great measure through Grace attainable*: for Paul and other believers attained it; which is not so to be understood, as if there were an universall suitableness or a suitableness in all things, in sojourning Saints to Glorified Saints in Heaven; for in Heaven they do neither eat nor drink, neither are they married nor given in Marriage: But it's to be understood of a suitableness in respect of qualification, conformity and likeness, so far as is incumbent to sojourners who are walking thither-ward.

The *Third* is, That, *It is a peculiar and contradistinguishing mark of a serious and suitably exercised Christian from all other men in the world: That his conversation is in Heaven, while that of others is not.*

The *Fourth* is, That, *It's not an ordinary and common but a rare thing among Professed Christians, to have Conversation in Heaven, Many* (layes the Apostle) *walk of whom I have told you, and now tell you weeping, that they are enemies to the Cross of Christ*: But I and a few others with me, *have our Conversation in Heaven*, and the *many* that he speaks of here we take to be those of whom he speaks in the *First Chapter*, who preached Christ, but out of envy, and pretended Holiness, it is with more then ordinary fervour, being zealous of the Law, and seeking to mix the righteousness of it with the Righteousnes of Christ in the point of Justification; yet they had not their Conversation in Heaven, as Paul and some others had.

We shall not prosecute these Doctrines distinctly, seeing this is the scope of them all, even to hold forth and commend the Necessity and excellency of a Heavenly conversation: which we shall *first* clear. 2. Confirm: and then 3. We shall speak to the *Use*.

First Then, for *Clearing* what a Heavenly Conversation is, ye would consider, that the Apostle speaks

own and of some few other Godly persons their
ersation, in opposition to those many mentioned by
before: And it imports or implies these *Four. First*
to have Heaven proposed to our selves as our great
and designe, next to the glory of God; even as
ve an earthly Conversation, is to mind earthly
, to have a bentness of spirit towards them, and
wholly or Mostly taken up about the things of the
d: So to be Heavenly in our Conversation, is to
the mind taken up about Heaven, Prizing, af-
and seeking after Heaven and Heavenly things,
word is, *Col.* 3. 1. *Seek after, or set your affecti-*
those things that are above. Secondly, As it im-
Prizing and affecting of Heaven, and of Heaven-
ings, so it imports the taking of that way that leads
end: and so it is, to be in the use of all means and
that lead to Heaven, *seek* (saith the Apostle, in
Col. 3. 1.) *Those things that are above: Set your*
on things above, not on things beneath, or *on*
th: To hold forth the earnestness and ardency of
ions that Christians ought to have towards things
ly: and how very much they should be with Holy
and solicitude, busied in the use of all means, and
Practice of all duties, for the furthering and pro-
of an Heavenly designe: even as worldly men
en up and exercised with carking cares, leaving
were) no stone unmoved to promove and com-
their earthly designes. *Toirdly*, It imports the
of our Conversation *like* heaven, to be walking
ose that are in Heaven: not to be conformed to
rld, or like the men of the world, but to be like
and Glorified Saints in Heaven, according to
picitie: as we are taught to pray, in the Lords
, *Thy will be done on earth, as it is done in Hea-*
It's to have a native and kindly suitableness and
proportionableness

proportionableneſs to them that are glorified in ven. *Fourthly*, It imports this, that we ſhould be o in Heaven as to our thoughts and affections, as to deſires and delights: Though we be living on earth; that we ſhould have, as it were, more then one half in heaven: as *David* hath it *Pſal.* 25. 1. thee, *O Lord, do I lift up my ſoul*: or as the Wor 2 *Cor.* 5. Though we be *abſent in the Body*, that ye may be ſome way preſent in our Spirits with the L that we ſhould make frequent viſits to Heaven; we ſhould have much to do there, have much ſique, commerce, correſpondence and intercour and with Heaven; that (in a word) we ſhould verſe more where we love, then where we live: is held forth and expreſſed in the Scripture, by *ing with God*, by *having fellowſhip with him*, by *follo hard after him*, and the like: a ſuitableneſs to a converſe in Heaven are mainly meant here.

As for the *Second* thing propoſed, *viz.* The *Con ation* of this, that a Chriſtian ſhould ſtudy this Hea lineſs of Converſation; the Argument is clear preſſing from *Verſ.* 17. Where the Apoſtle exh the *Philipians* to *be followers of him*, and here he them that *his Converſation is in Heaven*: and if his C verſation was in Heaven; then certainly it was duty and is ours, to have our Converſation in Hea for he propoſeth himſelf as our pattern in this, and have it, from the Spirit of God, by him preſſed as our duty, to imitat him in this thing; It is no ſingular a practice, as to be peculiarized, Monopol and engroſſed to him alone; but ſuch as was com to him, and other ſerious Chriſtians according their meaſure; Therefor he ſays not, *My* Converſa but *Our* Converſation; as if he had ſaid, it's and the Converſation of others, and of all follow me; and I would have you in this to fo

and none other that doth not walk as I do. If it needfull further to confirm it, ye may take this one ion, which hath ſeveral arguments in the boſom of A Chriſtians Converſation ſhould be Heavenly, miſe, *all that a Chriſtian hath, is from and in Heaven, is ſome way Heavenly*; as will manifeſtly appear, look, *firſt* to a Chriſtians nature, it's from Heaven; is *Partaker of the Divine Nature*, He is *born of God*, is *of the New Jeruſalem*, His *Father is Heavenly*, he is taught to pray; *Our Father which art in ven*, Or our *Heavenly Father*; to point out, *that have born the Image of the Earthly, ſo muſt we bear Image of the Heavenly*, as it is, 1 *Corinthians* 15. Where is the elder Brother? Is he not in *the avenly places?* As the Apoſtle tells us *Epheſians* 2. His *Treaſure is in Heaven*; His *hope is in Heaven*; ven is the *City*, the *Manſion*, the *reſt* whither is travelling, or if *Secondly*, ye conſider the Believers ling and his obligation: Thereby he is *Partaker he Heavenly calling*: (as it is *Hebrews* 2. 1.) rated from the reſt of the world, and therefore ht not to live as the world doth? He hath *a* avenly Law to walk by: He hath Heavenly miſes, to feed and live upon, and to comfort him- ſ in; his happineſs is Heavenly; and all the Duties he is called to are ſo; of which this is the ſtance and ſum, even to *glorifie God*, and to ſeek *enjoy him*, and ſo to ſhine in his Converſation, as hers may be provoked to glorifie God: are not his ayers & Praiſes Heavenly? and can a believer poſſibly aright about thoſe, and not be Heavenly? to be *anſlated from darkneſs to light*, to be *a Partaker of Sanctifieing ſpirit of God*, *to be a new Creature*, to ve *the ſpirit of Adoption*, *to have boldneſs of acceſs to od*, to be *an Heir and a joint Heir with Chriſt*, &c. Are ot theſe Heavenly? Or if *Thirdly*, We look to his

 company,

company, is it not Heavenly? *We are come* (ſaith Apoſtle *Hebrews* 12.) *To God the Judge of all, to the Mediator of the new Covenant, to the new Jeruſa* (which taketh in all the Saints in Heaven, and Saints on earth) to an *Innumerable company of An to the general aſſembly of the firſt born, and to the Sp of juſt men made perfect.* In a word, whatever we to, whether to the Believers nature, or to his en to the rule of his walk, or to the Promiſes, or to work and way wherein he is to go; all is Heavenl there not an obliging neceſſity on the Believer reſpect of all theſe, to ſtudy to be Heavenly in Converſation? Which is the great thing that the Ap *Paul* preſſeth on you; and from theſe words is cle preſſed on all Chriſtians.

The *Uſes* are *Four*; The *Firſt* whereof ſerves *Inſtruction* and *Information* to all that bear the N of Chriſt; know from this, what is the high pitc Holineſs that ye are called to, It is even to be Heav in your Converſation; are there not many who much need to be inſtructed in this? Who never wa under the Conviction of the neceſſity of this as a d otherwiſe, were it poſſible, that the moſt part of and women, who are called Chriſtians and profe hope of Heaven, could or durſt live as they do, ſo Prophanity, Riotouſneſs and gluttony; others in civility and Morall Honeſty; and others in For and Hypocriſie at the beſt? Let me ask you in earneſt, are ye not convinced that this is a duty? you think that *Paul* was ſcorning or complemen when he exhorts to follow him in this? Or poſſible that ye can enjoy ſo many Heavenly p ledges, or be to any purpoſe performing heavenly d except ye be Heavenly in your Converſation? if ſo, Miſtake not Chriſtianity, as if when ye exhorted to be Chriſtians, ye were only bidde

be prophane; or only to go about the external duties Religion; or only to have a ſort of meerly Moral ecerity, and ſeriouſneſs in the performing of them; hich are indeed things good in themſelves, and we not, we dare not diſallow them, but rather commend em; but ye are called to more, to much more, and it is to be *Heavenly-minded and to have your Converſation Heaven.* I know ſome are ſo profane, and others ſo misbelievingly diſeouraged, that when they hear h doctrine as this, they will be ready, the one ſort ſay, *We cannot all be Saints*; and the other, *Alace! cannot be Saints*: but let all ſuch mouths be ſtopped; are called and oblidged indiſpenſibly to be Saints: d if ye be not Saints here, ye ſhall never be Saints reafter: There are alſo ſome of ſo diſtempered iſpoſitions and humours, that they either put off all moſt duties, or at leaſt go very heartleſly about em, becauſe they cannot attain perfection in them; t it's clear from the Scriptures, that there is a Kind Perfection to be win at here in this life, which is en this Holineſs and Heavenlineſs of Converſation: hen ye ſhall be called to a reckoning, God will not you ſo much, whether ye did not Drink drunk, Whore, Swear, Lie, Cheat, Steal, or the like, as hether ye were Heavenly in your Converſation? and is is not to be aſtricted to one, or to ſome few parti-lar duties; but is the requiſit Qualification of a hriſtian in all duties and in all his actions: whether he Praying, Practiſing, Hearing, Reading, Buying, lling, Eating, Drinking, *&c.* Or whatever He do nd be about, he is to be Heavenly in all thoſe.

And if ye *Ask* more particularly, *What that is?* I ll ſhew you, in what reſpect a Chriſtian may be ſaid have and ſhould have his Converſation in Heaven. d *Firſt*, in reſpect of the inward Holy frame and vine ſett of his heart: he ſhould be Heavenly in that:

free from thoſe diſtempering Paſſions, that the men
this world are ſubjected, nay enſlaved unto and hur
with: He ſhould not have his affections dragging
the earth, nor his delights, nor deſires taken up w
things earthly: but he ſhould be Mortified unto
weaned from all thoſe things: He ſhould not be
unto thoſe who on all occaſions are toſſed with t
humors and with every wind of temptation: but
ſhould be ſo calme, Compoſed and ſober, ſettled
fixed in a Heavenly temper of Spirit, that word
reproach may not much trouble him, nor croſſes
afflictions much diſquiet him: he ſhould have
compoſure and ſedatneſs of ſpirit, that he may be
above the levity and unſtayednes that the men of
world are under the power of, and he ſhould endea
to be defecat and purged from thoſe impure mixt
of ſelf-intereſts, that are regnant in worldly m
Secondly in reſpect of his work, he ſhould and may h
his Converſation in Heaven, and that is, when h
much in the exerciſe of thoſe Graces, and in the prac
of thoſe duties, that he is to be taken up with
Heaven: to be much in love to God, taken up w
delighting in him, much in Communion with G
Holily impatient to want him or to live without
company; to be much in the ſtudy and ſearching o
of his perfections: to be ſtudying to have the he
fixed, as it were a pillar in his houſe and not to go
from him: to be much in admiring and adorning
free grace and love of God: and to be in a holy m
ner raviſhed with the contemplation of thoſe: to
much in the work of Prayer: and much in the wor
Praiſe, ſaying, *Worthy is the Lamb to receive Gl*
Honour, Dominion, &c. Joining with *the four beaſts*
four and twenty Elders, ſaying, *Holy, Holy, Lord God*
mighty: to be much in prizing and valuing of God, in
ting out & commending him: to be in all duties wil

obeerfull, doing Gods will cheerfully and with rity; to be much in longing for the Sabbath to verſe more cloſely with him: longing often for racie and retirement to pour out the heart before ; and to do all this with Holy coveting to do it ter, praying *that his will may be done on earth, as it done in Heaven*. *Thirdly*, A believer may be ſaid to e his Converſation, and you are called to have yours Heaven, in reſpect of a Heavenly walk, and as hav- a heavenly impreſſe on all your Converſation; to walking as it were in Heaven, and as if *Holineſs the Lord* were written on your *fore heads*: which ing very comprehenſive takes in theſe, *Firſt* to e the heart fixed in meditating on God and his on Spirituall and Heavenly things, to have a ime and divine ſtrain of mind, not debaſing it ſelf purſue vanities; but kept in a cloſe and conſtant rſuit after Communion with God and comformity to ; to be in caſe to ſay with *David*, *Pſal* 139. *hen I awake I am ſtill with thee*: Labouring to leave e heart and mind in Heaven, when ye ly down, and eking to find it there, when ye ariſe. 2. To have our affections, love, deſires and delights in Heaven, heavenly. 3. To have your words ſavouring of eaven, *Miniſtering Grace to the hearers*; endeavour- g to have your words weighty and grave in the commendation of God and his Grace. 4. To have your hearing of the word, and your praying, carrying uch of a heavenly ſtamp and impreſſion on them; earing, as if God were ſpeaking to you Immediatly om heaven, and praying, as if ye were even before e Throne. 5. In your more common and ordinary Converſation, as in your Eating and Drinking, in your ecreating, and in following your lawful callings and employments, even the very courſeſt & loweſt of them, propoſe to your ſelves another end, then the men

of the world do, making that your main end to Gl
God; and to have ſuch a heavenly and divine wa
going about theſe, as may be convincing, edifi
and gaining of on lookers; not to be predomina
influenced by ſelfiſh humours, deſignes or intere
looking only, or mainly, to what may pleaſe
profite your ſelves, but levelling all at the Glory
God, and the edification and good of others, as
as your own. *Fourthly*, We may be ſaid to have
Converſation in Heaven, when we have a Holy co
merce and trading (as it were) with Heaven; as a
is ſaid to converſe in *France* or *Spain*, when he tra
and traffiques there; So, to have converſe in Hea
is Spiritually to traffique there; to have Faith
Hope exerciſed in and about heaven, to ſend m
prayers and deſires to heaven, as ſo many empty veſ
and to be in the lively and longing expectation of th
return full and richly loaden; to make many viſits
I ſaid before) to heaven; and to be in all thoſe, neith
ſeldome, nor tranſiently and at ſtarts only, but to
frequent and more continuing in them; and thou
they ſhould ſometimes return either with ſeeming lo
or with very litle gain, yet to keep up the trade a
traffique, ſeeking to make up our loſſe by a n
voyage thither: for the trade is not alwayes (to ſp
ſo) alike quick. *Fifthly*, We may be ſaid to co
verſe in heaven, by our abiding (as it were)
heaven: and this is one of the higheſt ſteps of
heavenly Converſation. If ye ſhall *ask* How it is, th
a believer, while on earth, doth or can abide in Hea
I *Anſwer* theſe wayes, or in theſe reſpects: 1.
having his heart in Heaven, where his treaſure
For (as the Lord ſayes) *Where a mans treaſure is, th
is his heart*; the man (as it were) dwels there, and i
any time he remove a litle, he leaves there his
ſtock, and his heart as a Factor: ſo, though the Chri

diſcourſing, buying, ſelling, eating, drinking, &c. yet in all theſe, his heart may and ought ſome way to be in heaven. 2. To have his Faith in heaven, and, as it were, never to come out of it. 3. To have his love in heaven, folding its two armes about the Lamb and him that ſits on the Throne; holily loth to have them looſed from thoſe ſweet Soul ſolacing and ſatisfying embraces. 4. To have his hope in heaven, which is *an Anchor caſt within the vail*, and makes the ſoul ſafe and ſure amidſt the greateſt tempeſts of outward trouble, as a ſhip rideth ſafely when ſhe hath caſt Anchor on firm ground, ſo that there is no fear ſhe will drive. In a word, theſe *Four*, The *Heart*, *Faith*, *Hope*, and *Love*, being in heaven, we may ſay that the man's beſt half and Part is in heaven: his tedder ſtake is looſed, and much of his Tabernacle taken down, and he made in a good meaſure meet, ready and ripe for his diſſolution and for heaven; Thus ye are called and obliged to have your converſation in heaven. *Sixthly*, A Believers converſation may be ſaid to be, and ought to be in heaven, when his contentment, delight and ſatisfaction are in heaven; when all that he deſires, all that he delights in, and on which his ſoul feeds, and all that he is comforted with, is in heaven, and he hath not a day to do well nor one comfortable good hour, but that which is given him from heaven: and this is not only to be abiding with, but to be delighting in God; having *the peace of God that paſſeth underſtanding*, *guarding the heart*, and *His love ſhed abroad therein*: and having all that which entertains his life coming from heaven: Thus *Col.* 3. 3. It is ſaid, *that our life is hid with Chriſt in God*: So that the Believer is affected with nothing, feeds upon, and is ſatisfied with nothing ſo much as he is with that which comes from heaven: He awakes, he ſleeps, he eats there: This is to live in Heaven, and to be heaven-

ly in our Converſation: And this is it that ye are
led and oblidged to: even to have your converſa
in heaven in all theſe forementioned reſpects: tha
ye believers are of another nature, ſo ye may b
another and more divine Frame of ſoul in your w
and walk, in your thoughts and words, in your
ward duties, and in the exerciſe of inward Graces,
your commerce and trading, in your contentme
delight, and ſatisfaction, to be heavenly in all.

And if any ſhall here *ſay*, This is a very hard tas
Anſwer firſt, Can it be hard to be in heaven? Nay
an eaſe rather, for Chriſt's *yoke is eaſie and his bur*
light: and in as much as our Converſation is in hea
we have ſo much true Spiritual eaſe and repoſe of ſou
it is what we leave behind in the world, that maket
difficulty to get our Spirits ſcrued up to heaven, and
be kept there: here lyes the difficulty: but the more
heart and the mind be there, we have really the mo
eaſe. 2. Will ye ſhift, deny or decline the duty, b
cauſe it's difficult and hard? As indeed it is to corr
nature: Notwithſtanding all the difficulty of it, t
Apoſtle *Paul* with his fellows and followers did w
to it in a good meaſure, and we may attain it thro
Grace, according to our Meaſure; Is not this the w
to heaven which our Lord calleth *Strait*, and whi
but *few find*? And yet, if ye would try and make proo
of it in good earneſt: ye would find it to be not ſo ver
ſtrait or unpaſſable as ye imagine it to be: It would b
found to be waited with ſuch delight, as would mak
ſweeten any hardneſs in it: and ye would not wa
an inſight in thoſe heavenly myſteries, & the beho
ing your names written in heaven & in the Lambs b
of life, nor one hours feeding upon and being fille
by them, for all the delights of the men of this worl
and ſince it's only hard to corruption, it ſhould be
much the more endeavoured and plyed hard.

The

The *ſecond Uſe* ſerves for *Tryall*, that we may know who is a Chriſtian indeed and a Thriving Chriſtian; or it may ſerve rather to be an uſe of *Diſcovery* and of *Conviction*; and indeed it may very eaſily and quickly make diſcovery of the unſoundneſs of many, and of the ſhort-coming of all: Need we inſiſt on this? Is it not a truth obvious to all, *viz.* That Chriſtians are called and obliged to be heavenly in their Converſation? are not theſe the Characters of ſuch a Converſation? Nay is there not yet much more requiſit in a Chriſtian, even a divineneſs above what we can expreſs? and if ye be (as ye may be) convinced that this is a truth, then let me in the next place *ask* you, if your Converſation be ſuch? Put your own conſciences to it, enquire at them whether your trade be to Heaven, whether your peace and joy, your delight and ſatisfaction be there? Would God ye would eſſay it, and could upon good ground ſay that it is ſo: But Ah! is there any that can ſay it without ſome heſitation? Is not the beſt exceeding defective? Or if many of you ſhall ſay, it is ſo, What then means you carnalneſs, your prevailing luſts, diſtempering humours and paſſions? What means your ſomuch pleading for ſelf-intereſts, this turning (as it were) of the World up-ſide down for our own particulars? How comes it to paſs, that ye who are profane do ſpend ſo much of your precious time in Tipling, and trifle away ſo much of it unprofitably many other wayes? Dare ye ſay, that ye who walk thus, are indeed followers of the Apoſtle *Paul*? Or if ye dare not ſay, that ye are followers of him in his Heavenly Converſation; can ye think or expect to dwell with him in Heaven? O be not deceived, for God will not be mocked: when ye reflect ſeriouſly on your ſelves and on your way, will ye not find juſt ground for being aſhamed and confounded before God? or is there any of us all, that needs to want an errand to the Throne of Grace, to confeſs and crave

Pardon for our ſinfull ſhort-coming in this? I ſ
only ſpeak a word or two in further proſecution of
Uſe, to you that are *Stout hearted* & know no chang
that have alwayes a good opinion and a good word
ſay of your ſelves, Who are ready to ſay, that ye hav
good meaning, and to think and ſay that ye loved G
all your dayes; and who at beſt content your ſel
with and ſit down on a form of Religion, who ne
ſtudied to die to the world, and never made it yo
buſineſs in good earneſt, to Mortifie your luſts, and
be holy in the inward frame of your ſouls: Is th
think ye, to have your *Converſation in Heaven*? Wo
ye know then, if ever ye have ſtudied Chriſtiani
ſeriouſly; try it by this, *viz.* Whether ye have be
heavenly in your converſation; for however ye Jud
of your ſelves, God will moſt certainly Judge yo
according to this Rule and qualification of a Chriſtia
It is both ſad and ſtrange to think, how it comes t
paſs, that many of you bear and bolſter up your ſelv
with a hope of Heaven, and profeſs that ye have n
doubt but you ſhall come thither, who yet want a
are void of this qualification.

I know ſuch will be ready to *Object*, Who are the
that come this length? To which I ſhall only *Anſwer*
That, as I would be very loth to *quench any ſmokin
flax, or to break any bruiſed reed* (whereof our Lor
and Maſter is very tender) or to caſt water of diſ
couragement upon any the leaſt ſpark or ſpunk o
ſincerity, where there is any honeſt aiming to walk
according to this Rule; So, I cannot, I dare not but ſay
to others, in the *firſt* Place; have ye walked under th
conviction of this as a duty incumbent on you? and
have ye ſeriouſly Propoſed it to your ſelves as you
great buſineſs in the World, to be ſincerely aiming at,
and endeavouring after this Converſation in Heaven?
or have ye not rather had peace (ſuch as it was)
when

hen ye ſaid your prayers, morning and evening, though ye did not ſo much as deſign or aim at this throughout the day? And can ye with any ſhadow of reaſon think ye have attained it or can attain it, who never ſeriouſly propoſed this as a Rule to your ſelves to walk by, nor never had a Conſcience diſquieting challenge for ſuch neglect and manifeſt ſhort-coming? 2. What Labour are ye at, what pains take ye to proſecute ſuch a deſign and bleſſed project as this? it's one thing to pray, to be about external duties of Religion, and to be a *Chriſtian in the letter*; and another thing to be in theſe duties after a heavenly manner, to be a Chriſtian indeed a *Chriſtian inwardly and in the ſpirit, whoſe praiſe is not of men but of God*; Is it really your honeſt aim, deſign and endeavour (whatever be the attainment) to be as much Heavenly in your converſation, as it is to be civil and formal, or to attend the outward Ordinances? I fear many of you cannot ſay, it is. 3. What weight lyes on your ſpirits, for your ſhort-coming in this? Ye will (be like) ſay, we are all ſhort; which is a ſad truth, for indeed ſo we are; but are ye really weighted & grieved for your ſhort-coming in this? Have there been any times taken, to deal purpoſely with the Lord to remove the earthly mind, and to help to Heavenly-mindedneſs? Have there been challenges & any meaſure of ſerious heart-exerciſe, becauſe of the want of a heavenly mind? and that not only ſometimes at the hearing of a Sermon, or in time of ſickneſs, or when under ſome other trouble; but in your more conſtant and habituall walk? Is it one of the great things for which ye blame and find fault with your ſelves before God? And though your outſide and viſible Converſation be blameleſs; yet while you look on the carnalneſs and earthlineſs of your mind, and on the want of this

Divine

Divine and heavenly frame of soul, it makes you hang the head, martes your boldness, and (as it were) layes your feathers: beause, do what ye can, your heart will not abide in heaven: If it be thus, It's a token for good, and some ground of peace: but O! How rare is this? many of you, belike, have often overly prayed, *Forgive us our sins*; who never took with, nor prayed for the Pardon of this sin: but have lyen down at night and risen up in the morning having your hearts plunged and pudled in the world, without once minding heaven in earnest, and yet have never been challenged for it: O sad State!

The *Third Use* Serves to *Reprove* and *Expostulat* for this unworthy carriage; for having either nothing at all, or but very litle of a Conversation in Heaven. We take it for granted, that many of us are far from it, and that all of us are litle in it; but very few even of the best are dayly and constantly Conversing in Heaven; Alace! it's but now and then with many sad interruptions. For quickning this reproof and expostulation a litle, let me propose these few *Queries* to you; and in the *First* place, do ye not know that the neglect of this is a sin and the breach of a Command, *Be ye followers of me*? 2. Is not this an excellent duty and royall priviledge, to be admitted to converse in Heaven? And therefore the neglect of it must not only be a sin, but a great sin, even a trampling on the Grace of God, a slighting of heaven and of a most noble priviledge and dignity. 3. Think ye Heaven to be of great worth, if so, must not conversing in heaven be of much worth? Will ye never so much as once go to see the house wherein ye say ye are to dwel? O! How unsuitable a thing is it, that those who are but *Strangers* here, should sit down and settle on the earth without minding Heaven, and be so confined within time, as not seriously to mind eternity? 4. How can ye come before

God

God with confidence and boldness, who do not endeavor thus to walk with him? Can ye say with Holiboldness; *Our Father which art in Heaven*, Whose Conversation is not Heavenly? Can ye pray for Holiness, and say these words, *Thy will be done on Earth, as it is done in Heaven*, who never studied to be heavenly in any duty, that ye put hand to? But 5. And above all, I would ask you, can ye hope to die comfortably, nay can ye hope to die in safety, as to your souls, who know not heaven, nor what is there, nor what is the way to it? It gives a man confidence and comfort at death, that he hath conversed in heaven in his life time; such a man hath but litle to do, when he comes to die, he knows the way and is not afraid, he knows the company and longs to be with them; he knows the priviledges & longs for the full enjoyment of them; he hath litle here, his Treasure is above in heaven, and his heart, Faith, Love and hope are there; his Anchor is cast within the vail, and he would fain be ashore: sure this is the Believers both duty and priviledge; do not think, that it is only called for from some More than ordinary Christians, and who have nothing else to do: the matter is not so, it's most certainly a duty, to which ye are all called that have a mind to land fairly in heaven, when ye come off the troublesome tossing and tempestuous Sea of this world.

Now Therefore in the *Last* room (as the *Fourth Use* of the *Doctrine*) I *Exhort*, *beseech* and *Obtest*, in the Name of our Lord Jesus Christ, all of you that lay any claim to the hope of heaven, that ye would, and more then ever, study to have your Conversation in heaven; O Be followers of *Paul* and of his fellows in this thing: Need we adduce any motives to press this? Is not the duty clear? And is it not a most excellent duty, a most desirable qualification of a Christian-

walk

walk? Is not heaven Transcendently excellent? And is it not excellent to be heavenly minded, & conversant in heaven? Wherein may we expect to prevail with you, if not in bringing you to heaven? what is the thing that should sweeten the study of holiness to you? Is it not this, even, that by having your conversation in heaven; ye come thither? Those who are now in heaven think it a great motive, and if it be not a motive to you, ye will one day curse your selves that ye Neglected it: studie it therefore in due time: This is the way to be free of the encombrances of an evil World: there is no hazard of this estate ever being forfeited or sequestred, there are no Plunderings nor quarterings here, no poverty nor pain, nor any sad evil occurrent here; O! what a desirable life is it to be above all those things? And indeed in so far as your Conversation is heavenly, in so far ye are above them, and live the life of Angels.

It's like ye will *Ask*, what are the means or steps by which, we may win in and ascend to this heavenliness of Conversation? which is indeed a very suitable and necessary question, and would God we were serious in proposing of it, and were convinced of the necessity of it: However, let such as would fain be at it, know, *First*, That they must be much mortified, and denyed to Creature-Comforts: therefore *Col.* 3. These two are opposed, *Seek those things which are above, set your affections on things in heaven; and not on things of the earth*: to go both up and down at once is impossible; if ye would be heavenly in your Conversation, seek to have the world little and low in your estimation: to be not only free from the sinfull intanglements of it, but to be Mortified to things lawfull; I press you not to negligence in your honest and lawfull callings, far less to lay them aside, but to a heavenly mindedness and holy denyedness in your diligence: *Use this*

things

things of this world as not abuſing them: as not being taken with them, nor glued to them: the minding of earthly things too much clogs and keeps mens hearts, that they do not mount up to heaven: It's impoſſible, while the heart is ſurfeited with the cares of this life, that it can thus ſoar aloft. And therefore, *Secondly*, Thoſe that would be heavenly in their converſation muſt lay up their treaſure in heaven, *For where the Treaſure is, there will the heart be alſo*: were ye under the deep and due conviction of the vanity of earthly things, and of the excellencie of heaven and heavenly things, and laying your reckoning ſoberly and ſeriouſly, that heaven ye muſt have, it would be much more eaſie to ſcure up your affections toit: as where mens ſtock and treaſure is, there is their heart: even ſo, were your great ſtock and treaſure in heaven, your heart would cerainly be there: your hope, your love and delight would be there: But your ſeeking after contentment and ſatisfaction in earthly vanities, where it cannot be found, keeps your heart out of heaven. *Thirdly*, Be much in the duty of meditation and contemplation of heavenly things: this is, (as it were) the great wheel and firſt mover of the Clock, to have the mind heavenly, often converſing in heaven, and often thinking of it, and often recounting the bleſſed advantages, the glorious and great happineſs that are there, even till *your meditation of God be made ſweet*, and till your delight in him, thereby ſtirred up and ſtrengthened, make a heavenly converſation: for litle ſuch meditation makes litle heavenly-mindedneſs; and when the mind is not on heaven, ſomething that's worſe comes in the place of it; ye that know the bent and inclination of your own minde to be naturally downward, and how natively (to ſpeak ſo) it runs on vanities; and how difficult it is to keep it, but alongſt two or three ſentences, fixed on

heavenly

heavenly things: and how preternatural a motion it, (as it were) to make it aſcend and mount upw will eaſily aſſent to the truth of this; It is an excell word that *David* hath *Pſal.* 139. *When I awake I ſtill with thee.* *Fourthly*, We commend this to (hinted at before) that ye would be much in trad and Trafficking with heaven; to be often and ſer in Prayer, frequently ſending up deſires thither, bringing thence returns of prayer in great meaſure Grace; catching hold of and griping at ſomew above you, whereby ye may be helped up that h and Holy hill; *It transforms into the ſame Image fr Glory to Glory*, to be keeping love to Chriſt freſh, have hope as an anchor caſt within the vail; I word, love to Chriſt and delight in him, being a conſiderable part, ſo alſo the reſult of Holineſs; Th muſt be a ſtudy of Holineſs in all the Parts of it, Holineſs in all manner of Converſation, and a Heaven frame aimed at, and endeavoured in all duties, and all the ſteps of our walk and converſation, in order the keeping in, cheriſhing and increaſing of love and delight in him; and a thinking often on that wh helps to it, *viz.* *Let thy will be done on earth, as it done in Heaven*; A word often in the mouths of man but little in their hearts: And O! how lamentably u like are the practiſes of many of you to it? We m indeed bluſh and think ſhame to ſpeak, and you m think ſhame to hear of having a Converſation in he ven, there being ſo little of it amongſt us; But we mu ſpeak of it and ye muſt hear it ſpoken of: ſince it is part and a great part of our duty, and will be a part, and a great part of our reckoning: and we lay and leave it upon you from the Lord, to be ſtudied by you: Do not think that ye ſhall ever have your Converſation in Heaven afterward, who have not your Converſation in Heaven here; many of you that have a fair Profeſſion of

Religion

religion, and ſeem to come near to that harbour of reſt and yet never enter into it, are like to a ſhip that comes, as it were, with up-ſails, very near the Port, but is unexpectedly blowen back to the Sea again; whereas the Believer who has his Anchor caſt on firm and ſure ground within the vail, is enabled to endure ſtorming, being like a right ſhip that is able to ride out the ſtorm and to ſtem the Port: His Treaſure is in Heaven, and there is a ſure and indiſſoluble knot caſt betwixt Heaven, where his treaſure is, and his heart. Now from all this judge, what a mighty prejudice it is to be earthly-minded, and to ſlight this walk with God, and Converſation in heaven: and who are they that dare offer or preſume to come before God the Righteous Judge of Heaven and Earth, in whoſe ſight the very Heavens are not pure, to abide his tryall, who have been paddling all their days in the world, never more ſeriouſly and ſuitably minding a Converſation in Heaven? O let the conſideration of eternal Happineſs on the one hand, and of Eternal miſerie on the other, provoke you, and neceſſitat you all to ſtudy in good earneſt *to have your converſation in Heaven*; and ye Believers in Chriſt and Children of light, walk in the light ſuitably to your Heavenly Father and to the hope of your Heavenly inheritance. O be more converſant in heaven, before ye come to it, and where ye ſhall be by and by for evermore.

A Preparation

A

Preparation SERMON

for the *Communion.*

On Isaiah 55. 1,2,3. ..... *I will make an Ever-lasting Covenant with you, even the sure mercies of Da*

IT is hard to conceive or express, whether the things which the Gospel offereth be the most la or the terms on which they are offered be the m free. There is that, no doubt, in both togeth which may make the beholder stay and won Among many excellent offers of the Gospel, that wh is here is one very full and free: would to God could look on it suitably. But Alace! we may fe that we shall rather leave these sweet words with a v cast over the Beauty, Splendour and Lustre of the then lay them forth and unfold them as we ought, as they call for; we would therefore look to him whose words they are, and beseech him to expl and make them out to us.

That this Text speaks of the Gospel, of the time the Gospel, and of Gospel-mercies, we take for grant and have good reason to do so, as on other accoun so from *Acts* 13. 34. Which clearly holds out to us th these Promises are not to be understood of Tempor things: the *fifth vers.* with all telling us, that the off of this Grace Promised shall be made to the *Nations.*

We may take up the Words in these *Four*: or the is here a Gospel-cryed fair or Market set out in F things: *First* in the Wares, *Wine* and *Milk*, *that wh Satisfies* and *is good* and *fatness*, *vers.* 2. *Soul-life*, and *the sure mercies of David*, *vers.* 3. These are th Wares, which do all come to the same amount:

e would know what that is: ye may consider *David* o wayes, one is properly and personally, as he is he Son of *Jesse* and King of *Israel*: It's the Covenant hich was made with him, a main Article whereof was, *hat out of his loins there should one spring, who should sit on his Throne for ever*: and thus *the sure mercies of David*, are Christ and his benefits: The other way that e would look on *David* is, as he was a Type of Christ he Anti-type and Principall Covenanter or confederating Party with God: and so in effect it turns to the ame thing: only this latter way is more clear: So hen we look on *David* here; as it is not unusuall for he Scriptures to hold him forth, *viz.* As a Type of Jesus Christ; and indeed the words following do aboundantly clear it: for *David* Personally considered was now long since dead and gone, and was not *the witness* nor *the leader of the people*: Therefore it must needs be Jesus Christ that here is meant, mainly and Principally at least: As is very clear, *Acts* 13. 34. Christ then being looked on as here understood, *The sure mercies of David*, are the sure Mercies Covenanted and bargained (to speak so) to Christ before the World was: and it plainly implies, that there was a Covenant or bargain betwixt the Father and the Son about the Elect before the beginning of the World, whereof as to the benefits therein Covenanted to the Mediator, the Gospel maketh an assignation to Believers in time. 2. We have the Chap-man (to say so) or the Merchant to whom the wares are offered: It is he that *thirsts*, he that wants and would have: and if any serious Poor souls should think, that they are not suitably sensible of their wants: then, saith the Lord, *Let him that hath no money come*, that is, plain dyvours (as we speak) or bankrupts that have nothing. 3. We have the terms on which all are offered to sale,

and

and they indeed suit wondrously well with
Merchant: *Come* (saith the Lord) *Buy without M*
and without price, Hear and your Soul shall live, a
will make an everlasting Covenant with you: There
(to speak so with reverence) not a Purse opened
nor a penny payed for the Assignation of this barg
though by Christs satisfaction there was a very gre
a very costly and dear price payed: when Chr
came to buy and make a purchase of all these Merc
for the Elect, the Market was very high and the pric
were up: but when Believers come, by the Coven
of Grace to receive them, the Market is come dow
and the prices are fallen wonderfully low: that wh
stood him very dear is to be had by them *Gratis* ve
freely, even for nothing: It's good that Christ w
to the Market before us, He hath cheapened
Prices admirably: and lest any should think, t
though there be no Merit, yet something must be
Mollifie the seller and to commend the Merchan
him: It's said, *Let him come without money and wit*
price, without money or money worth, he that h
no commending qualification is bid come. 4. W
have the proclamation of this Market, as Grace ha
choice wares and sets them out very freely to sal
so it keeps them not close shut up; but brings the
forth to publick view: and to every one, *Ho co*
to the waters, it inviteth all to Come (as it were
to the shore, as if some fleet were come in wit
rare and rich Commodities, for which men were
to pay nothing: the Proclamation is, *Come and bu*
without Money: and because Grace will not eas
take a nay-say, there is a *Ho*, an *Oyes* Prefixed,
come and buy. But because there is dulness and slowne
on our part. Notwithstanding all this, there is
expostulation added, *Vers.* 2. *Wherefore spend ye you*
money for that which is not Bread, and your labour fo
that

which satisfieth not? The Assignation of the Bargain and the offer of the wares are again urged, *Come, and I will make an everlasting Covenant with you*; And to make us know that this is sure, He subjoynes, *vers.* 4. *I have given him for a witness and leader to the people*; that all who are sensible of their own inability to come may be heartned to it in hope of his help to enable them.

We shall only in short, *Observe* these *Two Points* of *Doctrine* From the words. The *first* whereof is, that, *there is a most gracious and merciful transaction betwixt the Father and the Son for the good and Salvation of poor souls, even of all the elect, past before the World was.* There are *sure Mercies* bargained to *David*; for they are first his; This is clear from that part of the words; *Even the sure Mercies of David.* The *Second* is, that, *all those mercies are put to sale in the Gospel to* (*dyvour*) *bankrupt sinners upon exceeding easy low and condescending terms.*

The *First doctrine* is implyed, *viz.* That the Covenant of Redemption, wherein there were so many given to Christ, whose Price he undertook to pay, is settled and established, according to that *John* 6. 39. *This is the Fathers will, that of all he hath given me I should lose nothing, but should raise it up again at the last day.* The *Second* looks to the Administration of this Covenant, By the covenant of grace in the Gospel, according to *Vers.* 40. And *this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day*: So that, what is laid on the Son, *vers.* 39. As the condition of this Covenant, is in the 40. *vers.* made offer of to Believers by the Gospel.

The *First Doctrine* hath *two* branches; The *First* whereof is, *That there was a transaction concerning the*

Salvation

Salvation of lost sinners, betwixt the Father and the [illegible] *before the World was?* A Covenant made with D[illegible] before it is or can be declared and Preached in [illegible] Gospel, the terms whereof were resolved on, and [illegible] the Articles of it agreed upon; The Father propos[illegible] and the Son accepting the bargain from eternity; [illegible] is clear, *Psal.* 40. 6, 7. Where, when it is, as it were [illegible] consulted what shall be the Price of Redemption, [illegible] is not *Sacrifices nor burnt Offerings*; but *a bodie* [illegible] *thou Prepared me*; *Behold I come, in the Volume of* [illegible] *book it is written of me, I delight to do thy will, O my G*[illegible] Which is expresly applyed to Christ, *Heb.* 10. 7. T[illegible] is easily cleared from the consideration of the parti[illegible] contracting, and of the ends for which this Coven[illegible] was undertaken, and of the effects that follow upon [illegible]

The *Second* Branch of the Doctrine is, that *this as*[illegible] *sinners is a most gracious and mercifull, a most kind, l*[illegible] *ing and lovely transaction, exceedingly for the behove a*[illegible] *advantage of Sinners.* There are *Four* words in t[illegible] *Text*, Which holds out this; 1. The Nature of t[illegible] Covenant is *Mercy*, all the Articles of it Savour stro[illegible] of Mercy to sinners; They are exempted, thou[illegible] Christ came under sore stroks: whether we consid[illegible] this Covenant as exacting of Christ; or promisi[illegible] to Christ, it is alwayes for sinners behove. 2. It [illegible] a Covenant of *Mercies*, of many various mercies, S[illegible] 2 *Sam.* 23. 5. It is said to be *an everlasting Covena*[illegible] *ordered in all things and sure*; and, 2 *Peter* 1. 4. It [illegible] said, *according as his divine Power hath given unto us a*[illegible] *things, that pertain to life and Godliness*: Mercies o[illegible] Justification, Pardon of sin, Sanctification in all i[illegible] graduall advances, of fellowship with God, of grac[illegible] and Glory, even of every good thing or good thing[illegible] of all sorts. 3. It's very gracious & merciful in respe[illegible] of the excellent kind of these Mercies, they are no[illegible] common mercies, *but mercies of David*, bestowed upon

on his anointed; Christ is furnished and filled with [illegible], *That out of his fulness we may receive and grace for* [illegible]: even grace in a good measure. 4. They are [illegible]ble mercies, not fleeting and quickly gone; not a [illegible]ce of Mercy which evanisheth, ẏ Covenant is ever-[illegible]ing, and the mercies are *the sure mercies of David.* If we might Particularly go through all the parts of [illegible] Covenant, Mercie will be found sweetly looking [illegible] in everie article, clause and Circumstance of it. [illegible] first, more generally to the *whole* of it, it's all [illegible] kindnesses and mercies to sinners; Look to [illegible]ists Sufferings and Death, O what mercy shines [illegible]spicuously there! To his qualifications for the dis-[illegible]ge of all his Offices; to his anointing with the [illegible] without measure; There is great mercie there; [illegible] all the Promises made to him, such as these, *He* [illegible] *see his seed; the Pleasure of the Lord shall prosper* [illegible] *his hand; by his knowledge shall he Justifie many;* [illegible] *shall have a willing People,* Eternally to reign with [illegible], &c. Are not these loud speaking Mercies? The [illegible]ce and wisdom that is on the Fathers side, and the [illegible]ce and love that is on the Sons side, are all for the [illegible]hove and good of sinners; It's all wonderfully be-[illegible]ovefull; is it not great Mercy to you believers, that [illegible] were minded in this bargain? The Lord Christ, [illegible] God, neither needed nor was capable of any [illegible]cession of Grace; he took the relation of our Re-[illegible]eemer and Mediator, and as such in the humane na-[illegible]ure, was filled with Grace and Bowels of Mercy and Compassion, that Grace and Mercy might look through that relation to us. *Secondly,* And more particularly, look to the *rise* of it; It bred in Gods own bosome (to speak so) *John* 3. 16. *God so loved the world, that He gave his only Begotten Son, that whosoever should believe in Him, might not perish, but have Eternal life;* and the Son laid down His life out of pure love; there

was

was no necessity on him to do so, but what he v
tarily came under; there was no Motive from
it, nor had he any adviser to it. *Thirdly*, Lo
the manner of his undertaking; It was very n
Chearfullie, and vvith ardent, vehemently a
love; So that we may say of it as of that Ch
mentioned, *Cant.* 3. 10. *It is made of, and Paved*
Love, for the Daughters of Jerusalem; The Elect be
under the curse, Christ out of meer love under
to satisfie Justice for them; *Sacrifices* will not d
rivers of Oyl will not do it; The *first born of the*
will not do it, nor satisfie for the *sin of the Soul*;
will do it then? Grace suggests, that the Son
become man, and do it, and the Son saith, *Lo I*
O What love and mercy are here! *Fourthly*,
to the *Contrivance* of it; and there ye will find m
Grace and Mercy; that it is made with a *Medi*
and with a mediator that is a *Surety*, that the stock
bestowed on him and put under his Custodie, t
the Promises are made to him and the Price exa
from himself. *Fifthly*, Look to the Manner of execu
it; what love, Grace and mercy shines forth in
Father, in taking vengeance on his only begotten
for us! What love in the Son, in yeelding to tak
on, and in his leaving his manifestative Glory fo
time, that he might undergo the curse, and in his do
all this with delight? *Sixthly*, Look to the confirma
ons of this Covenant; the Oath of God on the Fathe
side, the death of the Mediator on the Sons side; an
he hath freely bequeathed it, as a confirmed Testam
and legacy to us Believers, and hath instituted Sac
ments to be Seals thereof; O what mercy upon mer
Seventhly, Consider the effects of it; it runs in
sweet streams of Grace, into the vaste Gulf a
Ocean of Glory; Wonderfull mercy! *Eighthly*, Lo
to the Parties Confederating and Covenanting

Father, Son, and Spirit, are all here, And 1. It's Grace mercy that they Covenant. 2. Who are the Contri- of it? Are not even they in their deep wisdom, and their exuberant, Superabundant and infinit Grace mercy? 3. VVhat is the end of it? *Even the Praise the Glory of his Grace*, *Eph.* 1, 5. Grace bringing forth manifestly shewing here it's great master-peece. 4. infinit wisdom and love contrive, so infinit power cuts it: and when all these concurre in this bargain: en the infinitly wise God, all the Persons of the st Glorious Dreadful and Adorable Trinity (as it re) set themselves to set forth the Glory of free ace, to make Angels and Saints behold and admire it infinit wisdom and incomprehensible love, what rare piece must it needs be? And this is the end of s is clear: *Eph.*3.9.*That all men might see what is fellowship of this Mystery: which from the beginning of World, hath been hid in God, who created all things by Jesus Christ, to the intent, that now unto the Principalities powers in the Heavenly places, might be known by the urch, the manifold wisdom of God.*

The *Second Doctrine is*, That this *good and gracious* argain, *that's past betwixt the Father and the Son, which wholly mercie, is brought to the Market and exposed to* le, *on exceeding easie and condescending terms, and that bankrupt sinners*: VVhat proclaims the Lord here? even this; I will give you the *Sure Mercies of David*: That which I and my Son have carved out for *y* Glory of Grace, and for a proof of the riches of my bounty, I will make all over to you freely. Hence *Eph.* 3. 8. It's called, *the unsearchable riches of Christ*: So that whatever Christ hath as Mediator, It is holden forth here; *That out of his fullness we may receive Grace for Grace*, a Proportion of all the Grace that is in him.

In Prosecuting this point, we shall shew, 1. More

Particularly what this bargain is, that is put to s
sale. 2. Who the Merchant is. 3. What are t
terms on which, and how it is made. 4. What
the manner how the Gospel puts home this bargai
and layes Christ and his fulness forth upon *Stands*
the Market place, as it were, (to speak thus wi
reverence of this Divine Mystery) that there may
free access, to whosoever will come, and buy the
rare and rich Wares and Commodities.

As for the *First*, that ye may know what the *Barg*
is, and what is in your offer in this day of the Gosp
Take it in these few Particulars; 1. All that ev
any Believer in the World had, is put to sale her
if any Believer ever had fair Priviledges, sure it w
David; if ever any had a mercifull bargain, he h
it; and such is this Covenant; Justification, Ado
tion, peace with God, Grace and Glory; all the
Marrowie, Materiall, massie and essentiall blessin
that *David* had, it was not another Christ, nor a
other Heaven, nor Another Covenant of Grac
that he had, but the same that's here. 2. Consid
it further, and we will find it to be, all that is ma
over to our Lord Jesus Christ; If he had a good b
gain, the spirit without measure, fulness of truth an
Grace, great Glory and Honour, being advanced to th
right hand of the Father, the same is Believers the
bargain proportionably, a due and just proportion be
ing kept betwixt the head and the members, *Joh*
1. 16. *Of his fulness have we all received, and Grace f*
Grace: It's not another but the same Grace that ou
Lord Jesus hath; yea it's not another Glory they ar
advanced to; no other Table they are set down to
no other Throne they are set on; but the same Glory
Table, and Throne. It's to *Behold his Glory*, to *Sit*
his Table, To sit with him on his Throne: *Joh.* 17. 22. 24
Luke 22. 30. *Rev.* 3. 21. In a word there are not tw
Covena

venants of Redemption betwixt Jehovah and the diator, one for himself and another for the elect: but one and the same Covenant for both, though with any vastly different respective considerations and cumstances. 3. Look to the Wares and Commodies (to speak so) that are exposed to sale in the ospel: they are not only the promises made to hrist, but Jesus Christ himself is brought forth to the arket, *He* is the great promise, and far beyond all e other promises made in, and the Graces given the Covenant; I *have given Him* (saith the Lord, *ers.* 4.) *For a witness and leader to the People: He* is e great gift of God, *that* Gift of Gifts, being *the thers fellow*: Nothing in Heaven or Earth, no Perman, man, or Angel can by far, very far, infinitly far, qual him: to whom can you liken or compare him? *s* (saith the Prophet *Isaiah Chap.* 9.) *A Child is born, to us a Son is given, and the Government shall be upon his shoulders, and his Name shall be called wonderful Counseller, the mighty God, the Everlasting Father, the Prince of Peace*: this is *Davids* most substantial Mssie mercy: He is called *Wonderful*, because there no Possibility for Creatures adequatly to conceive, with exact suitableness to express what his Name or what is comprehended within his Name. 4. Look Christ as Mediator, as God-man, *Immanuel God with*: There is put to the Market (to speak so with reverence) God himself: for thus the Covenant is expounded and Sum'd, as frequently elsewhere in the Scripture, so particularly, 2 *Cor.* 6. 16. *I will be their God*: and *Revel.* 21. 17. *He that overcometh shall inherit all things, and I will be his God.* Now consider all these in a Conjunction: *viz.* What all believers have: what Christ hath, and Christ himself; what God hath, and God himself: O! what an incomprehensibly rich and rare, great and Glorious bargain is this! and

yet all is by the Goſpel brought forth, laid before
hearers of it, and made offer of to them, on moſt
and wonderfully condeſcending terms. May we bri
and in a few words ſum up what is in it? 1. All thi
that may make up believers their Peace with God,
remove the quarrel. 2. All things pertaining to
needful for life and godlineſs, as it is, 2 *Pet.* 1. 4.
All things that belong to the comfort and conſol
of Believers, even *ſtrong Conſolation*, as it is called
6. 18. There is no want ſo great, but there is a
plie for it here, no caſe ſo ſad, but there is a com
for it here; there is not any thing that looks like a
or uncertainty, but there is ſufficient ſecurity for it
in this Covenant, (in this moſt full and wonder
well ordered Covenant in all things and very ſure) t
who are fled to Chriſt for refuge. 4. There is in it
is needful and requiſit to full ſatisfaction, to the So
delight, joy and compleat happineſs of the perſons
cordially cloſe with it; *So* that a Soul can crave
more, nor wiſh for more; It is even *all their deſire*,
David ſaith of it, 2 *Sam.* 23. 5. It's *Menſura*
nay *ultra menſuram voti*; it never entred into
heart to conceive, much leſs to deſire it. It makes
Soul ſay, as it is *Pſal.* 73. 24. *Whom have I in Hea
but thee? There is none on earth, whom I deſire be
thee*: It hath *all things* in it: as it is, *Rev.* 21. 7.
that overcometh ſhall inherit all things: For if God
Chriſt, Grace and mercy be in it, is there any thi
miſſing? or can there poſſibly be any thing wanti
it? May I not very confidently ask you; Is it n
good bargain? If the Father Son and Holy Sp
Grace, Heaven and Glory be a good bargain; th
then moſt certainly a good bargain, a wonderfully g
matchleſs, and non-ſuch bargain: and is not this G
pel, whereby all theſe great things are brought to
mat

let, good news? Take heed then that ye receive this Grace in vain, that these wares worthy of all noble intertainment and welcome stand not before unbought: I say again take heed, that ye receive all this Grace in vain, that these Precious and costly wares go not from the Market unbought up.

Secondly, Who are the Chap-men or Merchants? one would have readily thought that such wares would have required mighty Monarchs, great Statesmen, learned Philosophers, or holy Kings, Prophets, Apostles and great men; And yet the Proclamation (for grace cometh ordinarily in the lower way) *every one that thirsts, and he that hath no money*: these are the merchants who are meet for this rich ware; Are there any that want what may make them happy, and would fain have? Are there any that have their peace to make with God, any that have not their interest clear, and made sure? any that are struggling with a bodie of death, and groaning under it? Any that fain would have sin pardoned and subdued? Any that would have Grace, heaven and Glory, and have nothing to give for all these or any of them, and who have spent many years labour in vain and to no purpose, to come by them? It's to you, even to you that all these rich Wares and rare commodities are in a speciall manner offered in this cryed Fair of the grace. And to clear this a litle, I suppose, there is none of you, but you are some way under one of these *Three*, though the externall call and offer comes indifferently to you all, Ye are either, 1. Senseless and stupid; and so you the Gospel says, *How long ye fools will ye love simplicity? And how long will ye sleep, O sluggards?* As there is a Challenge and regret here, So there is a conditional offer made to you, in as far as it is here implyed, that the Offer is made to them *Who have no bread* and have been *bestowing their labour on*

that which satisfies not: glutting themselves with
world, or wrapping themselves up in the ground
conceit of their own righteousness; To such it s
How long will ye spend your labour for that which
bread: Or, 2. Ye are some way affected with
lying under Convictions, stinged, someway b
up, and consumed with the apprehensions of
wrath and terrours of God; The word which
Offer hath to such is, the very first in the Proclam
on, *Ho every one that thrists, Come*: and as we e
stulated with the *first sort, viz.* senseless se
unconcerned, proud and conceity standers aloof,
we bid you earnestly come: and if ye shall say,
conviction hath no edge with it, it is not deep eno
We *Answer, let him that hath no Money Come*: if ye
quite given over all Hope of your Prayers and
Performances, as to making your peace with God
them, and have in that respect utterly renounced
own Righteousness, and so, *Have no Money, no P*
though ye be not Pinched and Pricked at the H
under the sense of sin and deserved wrath, as ye wo
yet come, O come: Or, 3. Ye are such as have ta
with your sin and lost state, and are in some meas
though but faintly (at least to your own apprehensio
stirring towards Christ, and would fain be at him:
for to you the offer most kindly sayes; *Hear and*
Souls shall live, Eat and be Satisfied. The Wares
not brought forth and laid before you, that ye sho
only (to say so) block or cheapen, and ask the Pri
but also and mainly, that ye should buy, eat and l
on them; The Gospel doth not, as it were, so m
offer to make with you a bargain, as it offers you
benefit of a bargain already made, *viz.* With Chri
and thus these *Three* take in every person that wa
and is not, it may be, so sensible of it, and every
that wants and would have.

For the *Third*, viz. The *Terms* on which the cloſing of the bargain depends; they are holden forth in *Four* words in the *Text*, with *Two* qualifications: which make up the terms. The *firſt Word* is, *Come*; and that ſuppoſeth Peoples leaving of their preſent ſtanding-place and poſture, and their moving towards the Market place, where the rich Ware is expoſed to ſale. The *Second Word* is, *Buy*; which imports a Price put on the Market-Ware, a valuing of it, and a ſort of treating to make it ours. The Third *Word* is, *Hearken, incline the ear*, to wit, to God, and to his Word, to believe and receive it, *and your Souls ſhall live*. And the Fourth *Word* is, *I will make an everlaſting Covenant with you*; which implyes an engagment by Covenant to the Lord, after hearing and inclining the ear to his Word, a ſtriking of hands and cloſing with the bargain. Add to theſe the Qualifications, *viz.* Coming, buying, ſtriking hands (as it were) and cloſing the bargain, and that without offering *Money* or *Price*, Money or money-worth, without offering or giving any thing leſs or more in compenſation.

Fourthly, Let us ſee how the Goſpel puts all this to the Market; ſo that, where it comes, thoſe that are called muſt either cloſe the bargain, or it will be their own fault. *Firſt*, it Proclaimes the Fair (as it were) to all round about, that there are ſuch Wares to be had, and at ſuch a Price, the rareſt and richeſt Wares and Commodities, and at the cheapeſt rates that ever the world heard-tell of. 2. It doth not only Proclaim, but invite and double the invitation to come. 3. It not only invites, but puts the inviration ſo home, that People muſt either make the Price, (to ſay ſo, though it may be ſoon made, there being in effect no Price) and buy, or refuſe the Bargain: If they will not be at the Pains to come in to the Shop, as it were, it brings forth the Wares and lays them down in the

Market-place, and (as it were) one *Stands* in ſtreet: and cryes, Come, buy, come and enter Covenant freely: and this it doth by a frank o by earneſt and perſwaſive inviting, and by the e Conditions that it propoſeth the bargain on: It ſta in a manner with armes ſtretched out, ready to ceive all comers very freely whatever their Love wants and neceſſities be: It craves no more but we willingly take what he offers to put in our ha *The righteouſneſs of Faith ſaith not, who ſhall aſcen Heaven or ſhall deſcend to the depth?* there is noth now to be ſuffered, nor to be Purchaſed by any m ſuffering: *But the word is near thee in thy heart an thy mouth*: It layes the ware at our very door (a were) So that we have no more to do, but to ſto down and take it up: but heartily to ſay the word, it is a bargain.

Now for *Application*: may we not reſume, and that there is a good and excellent bargain to be in the Goſpel, and on very good and eaſie terms? a Market day, and indeed it were a pity that ſu wares ſhould be brought to the Market, and that nor none ſhould buy: that Chriſt ſhould (to ſpeak open his pack and ſell no wares. Therefore let me a few words to you for perſwading you readily a preſently to embrace the Offer of this richeſt Barga And in the *Firſt* Place, we pray you believe this tru Alace! there is little or no faith given to it: So come ſtraitned, not throughly believing, that God putting Chriſt, Grace and Glory, Heaven and Happi and all to Sale: Theſe are the dayes of *The Son of* in a ſpecial manner, wherein Chriſts fleet (to ſp ſo with Reverence) is come home, the Shops are well furniſhed with Rich Commodities, all his *Sta* are ſet out and full of Grace. *Secondly*, Wonder th

God hath condescended to make offer of such a bargain to us: that, that which cost Christ so very dear, is offered so exceeding cheap to us. *Thirdly*, We exhort and obtest you, that while these choicest wares are to sale, ye receive not this offer in vain: Are there any Merchants here for such wares? Here is a Market, the wares are good and sufficient, and the terms very easie, and the Price wondrously low, even so low, that it comes to no *Money*, no *Price*: can ye possibly wish a better bargain or more easie terms? Are there any chap men that want *Money*, any that are *thirsty*, then Come; yea be the frame and disposition of your heart what it may be, if you would have it changed, come; there is here that which will make you rich and happie here and hereafter: are there none of you that will seriously ask, what the Lord will say, what Christ will take (as it were) for these wares, or what are his terms; with a sincere resolution to take them on these very terms? Will ye not be prevailed with to make experimental tryal, what it is to have Christ *Made of God to you wisdome, Righteousness, Sanctification and Redemption*? Are there none among you all that have sins to be pardoned, wants to be supplied, strong and stirring Corruptions to be subdued and mortified? Is it possible that so many are come hither for the fashion? Are there none living at distance from God, nor under his curse, ready or to their own apprehension, that would have the distance and curse removed? are there no weak Graces to be strengthened? If there be any such merchants to have a mind & heart to the wares: I say to them from the Lord, as his Herald: *Ho every one that Thirsts, and he that hath no money come*: This is the scope of the Gospel, and the preparation for Christ, and also for the Communion, that it calleth for from poor Souls, that would fain close

the bargain, and set their Seal to it, and would have Gods Seal set to it to morrow by taking the Sacrament. Speak, what say ye? Pose and put your hearts to it, declare, if they be indeed willing and well content to make and hold the bargain on his own terms; if they be so, (as there is all the reason in the world they should;) then I say, ye have a good bargain: I say again speak, pose your hearts, if ye will make and hold the bargain on these terms or not.

There are these things that do singularly commend this bargain. *First*, the excellencie of it; ye will go through all the Markets in the World, ere ye get such rich Mercies, of so rare a kind, so sure and so cheap; ye would, belike, think much to have so much land, gold or money; but what are those to this bargain? Those will evanish and turn to ashes when this will endure and abide with you for ever. What ye are doing? Who are like so many Horse-leaches, sucking up, and glutting your selves with the world, or living securely and carelessly, or patching up your own righteousness; is there any of those bargains like this? we appeal to your own consciences, and nothing doubt, but they will one day be witnesses against you, that ye heard of such a bargain and had it in your offer, and yet wilfully refused to accept of it. *Secondly*, Is there any bargain more suitable for you, who have your peace to make with God; for you who have corruption lively in you, then to have a King, Captain and conqueror to bring it down and to trample on it, after he hath as a Priest reconciled you to God? Is there any more suitable bargain for you, who have your own pinches and straits, and your Comforts at a very low ebb, for you who have wants which cannot be numbred, and who cannot of your selves command one starved spiritual thought? If ye were perfectly righteous & fairly landed in Eternity,

ye might possibly think the less of it (though even Glorified Saints put a great value on it, and glorious Angels admire it) but that sinners dwelling on earth in cottages of clay, whose habitation is in the dust, should think little of it, It's strange and even stupendious: Is there or can there be a more suitable bargain for you that want money? Is it not exactly calculated for your case and shapen out for you: so as in every thing it may meet with your wants, difficulties and Objections? *Thirdly*, Are not the terms most reasonable? No great thing is sought for from you; if a Lordship or a Kingdom were offered to a poor man for a Penny, that hath no money at all, it would signifie nothing at all to him; But behold here peace and Pardon, Grace and Glory, even all good things are offered to you freely. *Fourthly*, Is not your necessity such, that ye cannot be well without it? For tho ye should spend your money, and bestow much labour, and even wear out your very eyes with weeping and your hearts with grief and sorrow, if ye take not this course, all will only have this Motto written thereon, *Vanity of vanities, all is but vanity and vexation of spirit*: when ye come to feed on it, ye will find it to be but wind: if peace with God, if God and Christ, if grace and Glory be necessary, then this bargain is necessary, but if ye will continue lazie, indifferent, luk warm and unconcerned in the matter; ye shall find that ye have sitten in your own light greatly, and suffered the opportunity of the Market to slip, which ye will never perhaps recover: And therefore for the Lords sake, let neither legall weeping, carnal fear or sorrow, hypocrisie, self conceit, nor mistakes of Christ and of free Grace divert you from making this bargain: but seek Grace, come over these and all other Obstructions, and while the Market lasts, *Come and buy without money and without Price.* It is hard to know

how

how long your day shall last: There are many Cou-
trie-sides and Cities, in the streets whereof the
Packs (to say so) of rich wares were opened up, La
forth and exposed to sale, that now for many year
yea for several ages have not heard of them, nor th
Gospel preached: what (at least in Purity and Powe
is now in *Jerusalem*, and in the seven famous Church
of *Asia*, But the *voice* of Terrour, and as it were, th
Scriching of Owls? and seeing God is not slack, a
men count slackness, what know ye, when the King-
dom of God may be taken from you, and given t
others? And when he will cry (to speak so) Pack an
go? Every day is not a Market day, every Lords da
is not a communion day: many Congregations in *Irela*
and else where have sadly found this, wherein it ha
come to pass, that great scarcity and want are com
where there was once great plenty. And to press th
a little further, We may in the *First* Place *Ask*, whe
at it sticks and halts? I tell you, that there eith
must be a bargain, or it must (and will sometime) b
known where the blame lyes: were it but the ba
reading of those very words, they bring the invitati
and offer to you, and will ye dare to cast at the ware
or the terms on which they are offered; Grace brin
a good bargain to you and stoops very low wi
it. For 1. It will not stand with you on bygon
if now you deal honestly, *The sure Mercies of Dav*
will cover and blot out those: and if any of you thi
that ye have much debt on your head, as who ha
not? It will not upbraid you: *The iniquity of Jac*
shall be sought for, and shall not be found. There sh
be as it were, Scores drawn through them, your a
counts shall be all dashed out by free graces Pen: Th
is a cryed Fair and Proclaimed Market of free gra
from which no honest comer shall be secluded, th
back or sent away empty; for here an empty pu
needs

not make a (blate or) bashful Merchant. 2. Grace stands not precisely on fore preparations (where souls honestly and sincerely come) as that ye have been so and so humbled, and have not such and such previous qualifications, as ye would be at; Nay rather it excludes these, as offering to bring money or some price, which would quite spoil the nature of the Market of free grace; nay let us say further, if it were possible that a soul would come without sense of sin, Grace would embrace it: sense of sin being no condition of the Covenant, but a Physicall (to speak so) qualification of the Covenanter, and grace is free to them that want it: and let it be supposed to be in a person void of Grace and still in unrenewed black nature, it's there but a splendid sin, as those shadows of moral vertues in all meerly natural men, are; Grace can, at the instant of coming, creat qualifications: there could readily be no qualifications in *Zacheus* when he was on the tree: Yet Christ tells him, *Salvation this day is come to thy house*. 3. Grace stands not on the want of any effect of Faith, where it calls to believing: it will not stand on darkness of interest, nor on want of progress in Sanctification, nor on things going out of order: for where it comes, it puts things in order; It will be no relevant exception for a person that hath not closed with the bargain and hath not embraced Christ, to say, alace! I have no love to God, to the Godly and to his interest: because Grace can say, thou hast not closed with Christ, and so canst not have the effect before the cause: come and close, and these and other effects shall follow. 4. It stands not on degrees of Faith, nor on the strength, firmness and height of it; it will take little, even a look, or a glance of the souls eye that sees not clearly, according to that memorable word, *Psal.* 34. 5. *They looked to him and were lightened*: the more that souls look to Christ,

Christ, their eye grows the clearer: it will take honestly willing mind and hearty consent, though the ability be very little; a receiving or a sincere mining at receiving of the offer: *him that comes*, or really a coming, though he be not yet come, at least, as he thinks, but is, with the Prodigal, still (as he apprehends) afar off, *Will Christ and Grace in case cast out*: for no sooner doth spiritual life stir in Faiths weakest acting and moving towards Christ, but Grace meets it. 5. It stands on no concomitant, though there should be many Idols and lusts raging in the person, if there be a reall consenting by Faith to the bargain, with a sincere resolution to abandon all these, grace will not send him away empty: or if the man say, *Lord I believe help my unbelief*, that is a done bargain: nay, were it to come with many spiritual issues and sores running, and with fear to presume, and as it were, to steal a hint of Christ; not to speak a word to him, but to touch him: He will not be angry nor upbraid, but will say, *go in peace, thy Faith hath made thee whole*. We may Ask yet, further to the recommendation of Grace. 1. Was there ever a Merchant that came to the market with that purpose, to buy on its own terms, that went away empty and without wares? If all the Congregation of the first born were put to it, they would be ready to bear witness, that Grace never stood with them on any qualification in them, when they came honestly. 2. I would *Ask*, was there ever any that adventured honestly on it, whom it mis-gave? That hazarded (to speak so) and yet fell by the way, or that ever repented themselves that they hazarded and entrusted their Souls to this bargain? 3. Let me *Ask*, was there ever any that took hold on and griped it, In whose hand it brake? The bargain and Covenant *is everlasting*: the mercies are *sure mercies*, once sure and alwayes sure, once

once rich and for ever so; It was and is a *Covenant well ordered in all things and sure*: blessed for ever be the contriver and suretie thereof. Some may possibly think, that this doctrine looks to be somewhat laxe (or loose): But sure Grace is not laxe; for as we may say of Gods power; *Is any thing too hard for him?* So we may say of his Grace, *Is any thing too free for it?* Only abuse not Grace, Prostitute it not, turn not your back on it, neither turn it into wantonness; If ye look on grace, and cheapen only and do not buy; or if ye bid for one piece of it only and not for all; Wo unto you, that ever it was offered unto you: what would ye be at? Is it Holiness, Heaven and happiness, and that freely? They are here; Is it Christ and Christ freely, and all that is his? He is here in your offer; what means then this whining (to speak so) and standing so much on terms, as if the way of Grace were a hard, untoward unpassable way, and as if God were a hard Master? Nay, it's a good, fair, sweet, easie way, and plain to them that walk in it, and God the best Master that ever Rich or Poor served, and the easiest to serve and the best to please, where there is sincerity and willingness to live honestly; he pities and spares all upright hearted servants, *As a Father pitieth his Children, And a man spareth his Son that serveth him*: And if any think they find it otherwise, it's most certainly their own fault. Therefore, I beseech you, study *First*, To be in case to take Graces wares home with you, Repentance, Faith, Hope, Love, Mortification, Meekness, Patience, &c. These things are in the Covenant betwixt Christ and you and set to Sale in the Market. 2. Be making ready, for the Market is ready: Many shops, (as it were) are opened and much precious ware laid out: bring empty vessels and not a few, that ye may carry them away full, that ye may take a Rich

loading

loading home with you: though you take up so much of this ware, it will never be miſſed nor the leſs; and indeed it is a part and a conſiderable of our preparation for the Communion, to be rooted in the Faith of theſe great things and to get our affections ſtretched dilated and widened to receive them. To get *the everlaſting doors caſt up, that the King of Glory may come in*. That when he calls for entrie, the door may be opened at the very firſt knock. 3. If to your deſires be ſtirred up and your appetites quickened in any meaſure: there is nothing that will more effectually and powerfully ſtir them up, provoke and ſharpen them, then grace believingly looked to, and improved: longing to ſee his Power and Glory, as they have been ſeen by his people in the Sanctuary would notably make way for him: pleading and working with your own hearts alone, will not do the buſineſs, but grace imployed and made uſe of will do it effectually and to purpoſe: and the more Grace you draw forth out of Chriſts fulneſs and drink, ſo much the better: It will be (to ſpeak ſo) no foreſtalling of the market: neither will the ſweet ſavour of the perfume be the weaker or leſs to morrow, that ye break the Box of this Precious oyntment to night. Now God himſelf who proclaimes the Fair: ſets the Market and expoſeth the Rich ware to ſale, give you wiſdom to Prove wiſe merchants to your Eternal advantage and up-making.

A SERMON

Preached after the *Communion*,

On Pſal. 85. 8. *He will ſpeak Peace to his People and to his Saints: but let them not turn again to*

IT is hard to know in Spiritual exerciſes, when

it be more difficult to attain some good frame, or to keep and maintain it, when it is attained: whether more seriousnesse is required for making peace with God, or for keeping of it, when made: whether more diligence should be in preparing for a Communion, or more watchfulness after it: sure, both are required, and it was our Blessed Lords word, *Matth.* 26. 41. even at the *first* celebration of this his Supper, *Watch and pray that ye enter not into Temptation*: Here that saying holds eminently, *non minor est virtus, quam quærere, Parta tueri*: No lesse vertue and valour is requisit to maintain, then to make a purchase or Conquest.

In the words (to leave the introduction and scope) There is first, a great mercy promised from the Lord to his People, *viz.* *He will speak peace to them.* 2. A speciall caveat, and advertisment given them, pointing at their hazard, *But let them not turn again to folie*: That is, Let not his People and Saints, to whom He hath spoken peace, return to sin; let them beware of hourding and dallying with Gods mercy, and of turning his Grace into wantonnesse, of cooling in their affections to him, of slipping back to their old way, and of embracing their old lovers and Idols; For that is folly, even *in folio*, to speak so.

We shall first propose *Six Observations* from the words, and then apply them. *First* then *Observe*, that *Sin against God is an exceeding great folly*: *It's the foolishest and maddest thing in the world*: Therefore it is here called *Folly*, to wit, in an eminent way and degree: It's that which doth most, yea that which doth in effect, *Only*, marre and interrupt Saints peace: that which *Vers.* 2. Is called *iniquity*, which he so graciously pardoned, is here called *Folly*, because of the folie and madnesse that is in sin: and it is on this ground

and

and account, that the sinner is so often called a *Fo*
and *Simple* in the Book of *Proverbs*; and *Eph.* 5. Th
Apostle exhorts Christians, *To walk not as Fools but*
Wise; and *Luke* 15. The Prodigal is said, when conve
ted, to *come to himself*, as if he had been in a distracti
and beside himself, all the while he was going on
his sinful way. This may be further clear; if we loo
First, To the vanity of the matter wherein men s
is it not folly for a man to sit tippling & debauch
away his time, to be given to Harlotrie and filthine
to neglect Prayer, to Curse and Swear, to let his mi
rove upon things that never were nor will be, a
wherein there is no profit? There is a great vani
in the matter of sin. *Secondly*, If we look to the
effects, and bitter fruits of sin; and to the g
prejudice that comes by it; It will be found to
desperat Madness and dear bought pleasure, which
but fancied and Imaginary, and no reall Pleasure:
marres the life of Grace and of Peace with G
And Treasures up Wrath against the day of Wrath;
this verified eminently in *Ahithophel*, that Prod
of profound policy (*Whose counsel, in those dayes*
David *and* Absalom *was, as, if one had enquired*
Oracle of God.) The upshot of whose deep wit
rank folly, when he went and hanged himself:
it also convincingly made good, in the rich Man
the Gospel, To whom it's sadly and surprising
said, *Thou Fool, this Night thy Soul shall be*
from thee, and whose then shall those things be?
what advantage or wisdom is it, I pray, for a
to *Gain the whole World, if he Loss his own S*
O Madly foolish bargain! *Thirdly*, If we look to
with a Spiritual eye, we will see folly in the
appearance and manner of it; a wicked man in sin
is foolish-like, or looks as like a fool, as *David*
when he played the *Mad-man* before the *King*
God,

Gath, Scrabled on the Doors, and let his spittle fall on his Beard: Is it not folly to see a man *Labouring in the fire, for very vanity, loading himself with thick clay*, pursuing the *East-Wind*? He is just like a man in a frenzie, who imagines himself to be a King, & to be riding in great State and Triumph, when in the mean time he is a Poor naked Pitifull and despicable creature, in the eyes of all that behold him. *Fourthly*, If we look to the spring, fountain and cause of it; There can be no just nor relevant reason given for sin; It's therefore, no doubt, folly: Is there, or can there be any thing that evidenceth mens folly so much, as their coming in terms with God, their walking in the way of death, their loving simplicity (as it is *Prov.* 1.) And their quiting the way of Life? Now the Word of God is true Wisdom, and the way of Life is therein clearly holden forth, and God as our pattern; and is there any thing more reasonable, then that we should live like, and be conform to the Word of God, and to him of whom we ought to be followers? But sin thwarts with the whole Word of God, and with God himself.

Take this passing Word of *Use*; Study to be established in the Faith of this truth; That sin, whether in doing that which is evil, or in the Omission of duty, is the greatest folly: such of you as will not be convinced of it now in time, within a few dayes or years, ye shall be convinced of it to purpose and to your eternall prejudice; The most blockish shall then see it to be folly; a highly hurtfull, prejudiciall, Shameful folly, and desperat Madness; The rich *Glutton* and *Ahithophel* and thousands more of worldly wise men, find it to be so, to their Cost, in Hell: Therefore the Apostle saith, *Rom.* 6. 21. *What profit have ye in those things whereof ye are now ashamed?* And had we Spiritual eyes to discern the Condition of the most part of men and Women, who evidently ly still in black Nature unrenewed,

newed, who slight the offers of Grace, and who will not receive Jesus Christ, the veriest idiot in the world would not be a sadder spectacle to us, nor affect our hearts with more pity and compassion; then the lamentable case of the Souls of such persons would, because *they forsake their own Mercie*, *The sure Mercies of David*, and *follow after lying vanities*, and wrathe themselves with a vain pursuit after that which cannot profit them; Alace for this follie!

Secondly, *Observe*, That *notwithstanding the greatness of this follie*, *Gods people and Saints were sometime deeply even drowned in it*, *and are yet in part taken with it*. Needs this any proofe? *Ah! sinful Nation* (saith the Lord to his professing people *Isaiah* 1. 4.) *A people laden with iniquitie*, *a seed of evill doers*: *The Ox knoweth his owner*, *the asse his Masters crib*, *but my people doth not know*: O beastly *Israel*! inferior to the very brutes thorow the folly of sinning against God; and saith *Jer.* 2. *Be astonished O Heavens*; *and horribly afraid*, *for my People have committed two great evils*, *they have forsaken me the fountain of living waters*, *and digged them selves broken Cisterns*, *that can hold no water*: O egregious follie and demented choice! how many professors of religion are there, who are *foolish Virgins*? And how many foolish practices are there among the Godly themselves? Let it not then be thought strange (as a word of *Use* from it) that not only among externall professors, but even among the Saints, there be found many acts of follie; though I grant it to be both sad and stumbling, when it is so, which should therefore, so much the more make them guard against the same.

Thirdly, *Observe*, *God will sometimes speak peace unto them that are given to follie*, *or are often found in the Fool*. Of the truth whereof, as many as ever heard the Gospel, and did partake of the Grace of it, and

before the Throne, and hope to be there; and as for many proofes, witnesses and living monuments: I shall clear what this *speaking of peace* is, in *Three* Steps: He speaks peace to them: 1. In his offering of peace to them, and by his meeting and treating with them in and by that offer, in his intreating or inviting them earnestly to come to him, who have wearied themselves and spent their labour on that which profits not: 2. pressing them to return, and assuring them that he will heal their backslidings, *Isa.* 55. *Jer.* 3. *Hos.* 14. And preaching peace through Christ Jesus, *Eph.* 2. counselling them to come and *buy eye salve* of him, &c. and by his *knocking* and waiting at their *Door* for admittance and entry, *Rev.* 3. Are not these words of peace to a foolish Church? 2. In making peace with some, when (as it is 2 *Cor.* 5. 20.) He not only *Prayes and requests* them to be *Reconciled*, but really reconcileth them to himself, and saith, *Peace be to you, Pardon of sin, taketh away the hand-writing of Ordinances that was against them*, giveth them a discharge of their debts: that when their *sin is sought for, it is not to be found*, because *He hath pardoned it*; and *Hos.* 2. this is called an *alluring*, or (as the word is) a speaking to the heart. 3. In his not only taking away the Controversie and making peace; but in his intimating that peace, Saying to the Pardoned Sinner, *Thy sins are forgiven thee, go in peace, I am thy Salvation*, and then the promise *John.* 14. 23. is fulfilled, when Christ breaks open doors and *comes in* and *Sups*, and *dwels*, his *Father and he*: and one main dish that is set on the Table (to say so) is *Peace*, as *Vers.* 27. *Peace I leave with you, My peace I give unto you*: peace from God the Father Son and Holy Ghost: There are some speciall times, wherein God speaks peace, such as Solemn treating times and Communion dayes, and other speciall occasions are, when there

there hath been more then ordinary diligence in pra
more then ordinary Sorrow for Sin, peace is ne
spoken on the back of it: as also trying and sadly e
ercising times are usually times of the intimation
peace: In a word when and where this Gospel com
and is made lively, Peace followes on it: and this
your time, O! that peace may be found to have bee
spoken to many at this occasion.

Fourthly, Observe; That, *In and about those times when God hath spoken* (or very urgently offered to speak) *Peace, there is often some restraint on People, to the prevailing of their follie*: Some stop to the curr of Iniquity in it's wonted manner and measure, in so more and in some less; some more aw of God readi being on people then; Many will have a sort of Rig teousness, like a *Morning cloud and early dew, that so passeth away*; Some tickling of their affections, th quickly evanisheth; as the Lord saith of many of th *Jews*, that were hearers of *John, Who was a burning a shining light, that they rejoyced in his light for a seaso* So *Psal.* 106. 12. *Then believed they his words, th sang his Praise; but they soon forgat his works, they wa ed not for his Counsel*; and *Psal.* 78. 34. *When he sl them, then they sought him: Nevertheless they flatter him with their lips and lied to him with their Tongues their hearts were not right with God, neither were th stedfast in his Covenant*: And something of this was also even in Christs hearers, and in the *Galatians*, who first *would have plucked out their eyes and given them Paul*: So in the parable of the Sower, some seed spri up and hath a fair appearance, but soon withereth; an other some holds out: So likewise at Fasts and Co munions, affections will be readily somewhat stir and warmed, and there will be many brave purp and resolutions, such as were in the people, Ezra.

…en they ſaid, *All that the Lord commands we will do*: …they look demure and grave like for two or three …; The Tippler keeps ſome dayes from the Ta… He that prayed not in ſecret nor in his family, …it may be, Pray for ſome time about, and after …occaſions; others will go further on; And yet …but ſome reſtraint on their ſin, or ſome fit and …of affection, that is tranſient and quickly gone; …*they turn again to follie*; and even the Godly them… are here often found, in a great meaſure guilty, …following *Note* will clear.

…ſibly, *Obſerve*, That *even thoſe people and Saints, …have ſometime been given to follie, to whom God hath …peace, and who have reſtrained their folly for a …thereafter, may much fall back to follie again.* …dmonition here given, *Let them not turn again to* …Suppoſeth this: This needs not much proof; …ſhall go through the Saints recorded in Scrip… …ye will find ſad inſtances of it; *David*, after …was ſpoken to him, falls into adultery and …ther; *Hezekiah*, after a ſweet word of peace …ſpoken to him, *Iſaiah* 38. Falls into the follie …pride and vain oſtentation, *Chap.* 39. *Peter*, after …ſpoken to him denyeth his Maſter: *Jehoſhaphat* …peace ſpoken to him, fell once and again into …me ſin, and once even after he was reproved …; as is clear, 2 *Chron.* 18. 19. and 20. *Chapters*: …here may be a falling into ſome other ſins; or out …one ſin into another; as it was with *David*; …may befall reall Saints, yea eminent Saints, …Pillars in the houſe of God: was there not …ſpoken to the Diſciples, in that ſweet Sermon …14. and 15. 16. *Chapter*. And yet that ſad word …es, *Te all ſhall be offended becauſe of me this night*; …eter to whom that ſweet word was ſpoken *I have …for thee, that thy Faith fail not*, doth foully fall

into

into follie quickly after; what then may befall more Common ſort of profeſſors, who know not it is to ſtand before the leaſt tentation? The *R* of this may be *firſt*, becauſe the devil falls pre on, and ſeeks, as it were, with ſeven worſe devi re-enter the ſoul, and busks this bait of the tenta and preſents it in a new ſhape; old courtiers ſpeak ſo) and luſts ſet on and eſſay what hearing can get. 2. Becauſe though, by peace ſpo tentations and corruptions may be bound up, yea ſome what Mortified: yet they are not ſlain out they may lurk for a time, but ſtill live. And, cauſe his People are ready in ſuch a warme Sun- to grow (as it were) wanton, and under ſuch ſation from their luſts, to caſt by their armes, to ſecure, to grow ſomewhat too fain, and to dre an eaſie life; thus it was in a meaſure with *Da* he confeſſeth, *Pſal.* 30. *I ſaid in my Proſperity, never be moved*; If they get peace for a little, but they? *They are Lords* (in a manner) *and wi come unto him*; or if they win to a few tears and liberty, they are readily puſt up, and in ſome bid their Souls take them reſt; as if they needed trouble themſelves no more: Therefore there are on-ſets, and the Lord lets them ſee how vain are, even *in their beſt eſtate*: as we may perceive the Lords dealing with *Hezekiah*, and with *D* in that *Pſal.* 30. *Thou didſt hide thy face*, ſaith he, *I was troubled*. O! what follie, vanity and outbr ing of corruption do often follow on the back ſeeming work of turning to God, and a tender frame in Profeſſors of Religion? So *Pſal.* 106. ſaid, that *they provoked him at the Sea, even at th Sea*: Even where and when they were in ſuch a f that *they believed his Words and ſang his Praiſe*: the *forgat his Works*, And *waited not for his Counſel*,

in a manner, at the very Table to *lift the heel against him*: And O how Sad and lamentable a thing is to be unwatchfull after a communion, and an offer in Intimation of peace!

Sixthly, Observe, That, *There is nothing more called for from a people, who have been given to follie, and have had Grace spoken to them, then to take heed that they turn not again to folly*, To take heed that they fall not into the same sins that they seemed to have abandoned and turned away from: that it be not with them, *According to the true Proverb, the Dog is returned to his Vomit*, and *the Sow that was washed, to her wallowing in the mire*, as it is, 2 *Pet.* 2. 22. Under which similitude, the Apostle powerfully dissuades Professors of Religion from returning again to sin, by shewing the loathsomness of it: Seeing as abominable, as a mans licking up again that which he hath vomited. This then is the duty that the Lord calls for: *First* That you should abstain from the sins that you have been given to, such as tippling, drinking, drunk, Swearing, Sabbath-breaking, neglect of prayer and the like, and do so no more: not only not to relapse into the same sins, but that ye abstain from every other sin: It is not enough that a man break off from one sin, and take up with another: It is not sufficient, though a man will not be drunk in his neighbours house, if in the mean time in his own house he tipple, play the good fellow (as ye call it) and mispend his time. *Secondly*, Ye would Consider, what engagements and resolutions ye have come under, and that ye fall not back from them: In a word it is, not to be as ye were wont to be: and that ye be found in no known sin, nor defective in any known duty.

We come now to the more Particular and close Application of the whole, in these *Two Uses*. The *First* thereof is, for Advertisment and warning, *Let him that stands take heed least he fall*, Let him not look on

himſelf as incapable to be ſtollen off his feet: Al
Perſons may be in a manner, exalted to heaven,
in a very good frame, in their own imagination an
prehenſion, and it may be, in ſome meaſure re
and yet be brought back to the Puddle and Mire a
after they have ſhaken themſelves and come out
In proſecuting this, we ſhall, *Firſt* ſhew wherefore
preſſe it, And *Secondly*, Wherein, or in reference
what we preſs it.

As for the *Firſt*, *viz.* VVherefore it is, that I
preſſe this advertiſement: and indeed it is not with
very good ground, as ye will eaſily perceive, if
Ye look to and Conſider the beſt Saints, and in their
condition: how ſoon are even they taken off their fe
VVas not *David* often in a very good ſpirituall con
on? And yet, how ſoon and foully did he fall into
ly? was not *Adam* in a good and deſirable condi
when there was no quarrel betwixt God and him,
any ground for it? And yet how ſoon was he enſnar
VVas not *Peter* in a good ſtate and frame, when C
ſaid to him, *Bleſſed art thou Simon Bar-jona, fleſh*
blood hath not revealed that unto thee, but my Father
is in Heaven? And yet within a very litle, he turn
gain ſo far to folly, as to be the devils inſtrumen
tempt Chriſt: as is clear from *Matth.* 16. *Verſ.*
Compared with *verſ.* 22. Were not the Diſciples
good condition, when our Lord had Preached to th
both the Preparation & thanks-giving Sermons, be
and after the Communion? And yet, *they all were*
fended becauſe of him, and forſook him and fled, And
very quickly, even that ſame very night; Now w
ſuch tall Cedars fall, what need have we, who are
in compariſon, ſilly ſhrubs and but as ſmal ſtrawe
take warning. *Secondly*, If we conſider that thoſe
and fals were often exceeding *Sudden*, the ſame ni
in the Diſciples (as I juſt now hinted,) and in

very quickly after his recovery: exceeding *foul*, exceeding *Universal*, as in all the Disciples, Sometimes repeated, as in *Lot*, *Jehoshaphat*, and *Peter*; sometimes a plurality and variety of them joyned together, as in *David* and *Asa*, and in his People at the Red-Sea and in the Wilderness: And who knows but the same very night, that ye were at the Lords Table, some of you were back at your follie? And others of you before night may be. We said, not only *Suddenly*, but *follie*; as is clear in *Adam*, who when he had no corruption formerly, fell from God to the devil (and by the way, many of you are so grosly ignorant, and wofully selfconceited: that ye think, if ye had been in his case, ye would not have done so.) And (as I hinted) what foul faults were *Davids* Adultery and Murder, and *Salomons* Idolatrie, at least his tolerating it. after *God* had spoken twise to him? What a foul fault and fall was that of *Israels*, After their so Solemn engagemets, and undertakings, *Exod.* 19. When within fourty dayes they detestably and damnably danced before the golden Calfe: And what a foull fall was that of *Peters*, to forswear Christ, by denying him with an oath? And of the rest of the Disciples, unkindly and unworthily to forsake him and flee? And who knows, but shortly after occasion, many of you that have been tipplers, may grow worse, it may be, even to be found staggering in the streets? And that others of you who prayed not before, may be heard cursing? Ye who are believers and saints indeed, would Observe this, and know that there is need, great need *of watching and Prayer, that ye enter not into Tentation*? And if there hath been any idleness, carelessness, vanity, mispending of Precious time, or the like; guard, O guard against those: The reason why believers fall so often in Gross sins, is their playing (as children with their Petty Idols; little things given way unto, on to greater and worse. *Thirdly*, Am I now

ſpeaking of any ſtrange, uncouth or unpreſidented thi
Have ye never Obſerved, how ye carried and beha
after Communions before? Can ye ſay, but that
many Communions as ye have been at, there haye b
as many breaches? If ye have never failed before,
may be ſecure now; but if ye haye failed and Miſ-
ried formerly, be the more wary and matchful no
Fourthly, Have ye any knowledge of, and acquainta
with your own hearts? Is your corruption dead? A
your Idols quite ſlain? Or are they not rather like
thoſe ſtrange Wives, in *Nehemiahs* time, (who w
put away) crying on you for pity, (O! cruel pit
and weeping on you to be admitted to come ho
again? And have none of you ſo much fooliſh, fond
cru l Pity, as to ſide with them? Hath a Commun
day, thruſt out the devil fully? Are there no liv
luſts, nor ſtrong corruptions within you? Do ye
ſee what a ready Welcome Tentations to ſin are lik
get? And find ye not a woful propenſion to be gl
that the reſtraint and aw-band of a Communion da
over and by? And doth not this preſs you to Wat
Fifthly, Try but how it hath been with you ſince
Sabbath, is not the bent ye had then, already very m
ſlacked? Is not much of that ſeeming or really g
frame of Spirit gone? Is not the great Part of your w
yet before you? And is it not a greater difficulty, to m
out an engagement, then to make it; to perform, t
to Promiſe? How is it then, that ye have in a great
laid by your armes, as if all were done? When ye h
as Souldiers, put your ſelves in battle-array, and gi
your military Oath, and gotten the ſigne and wor
command, ſhould you quit your Poſt? Beware of t
the matter is of greater concernment, then ye
aware of: ye are yet but in a manner beginning.

For the *Second* Thing, *viz.* What it is wherein, o
reference to what we do preſs your taking warning
be

wary? And here I would have you, *First*, To aware not only of more grosse sins, but even of all things in general, which Temptations use ordinarily to make their approaches and assaults by; as namely little sins (little I mean Comparatively) *Is it a little one?* saith *Lot* of *Zoar*. O! How unsuitable is it for him, to whom the Lord had but a very little before spoken such a great and gracious word of peace, as that; *Depart for I can do nothing, so long as thou art here*: and yet the same night or the Morrow, this escapes him; and readily, when people fall asleep, they fall over and over again; but ye would beware to seek leave to lurk and loure a while in such sins; Beware to say, it's a little Sin: say not, I shall not be drunken, but I must have leave to tipple, and dwell over the time; The devil drives sin and Temptation, as a Carpenter driveth a wedge: he will teach and Prompt you to say, we may be cheerfull and sport for a while, without regard to the matter, Measure or occasion, though ye be not prophane: but, once let in the point of the wedge by a little sin, and it may become a great one ere all be done, or a grosser one may follow, even as the great end of the wedge doth enter. *Secondly*, Beware of returning to Omissions, for some, it may be, will resolve that they will never tipple nor Swear, nor Commit any such things; but they will, it may be, neglect and omit to Pray as they have (perhaps like) done these few dayes past: though they go not abroad to the Tavern on the week dayes, nor go not in the fields on the Lords-day: yet they may misspend and trifle away their time at home, as if falling back into Omissions, were not a turning again to follie, as well as falling back to Commissions. The confessions of many poor Creatures (who become Publickly and Prodigiously Scandalous) on their death beds or on a Scaffold, that omissions of duty have Predisposed

them to, and brought on those grosse Commissions may and should awake and alarm us: ye would therefore with Holy *Job*, *Make a Covenant with your eyes* and other senses, and make Conscience to keep it. *Third*, Beware of falling back to a secure cold-rise manner of going about duties of worship alone or in Company in publick or in privat: let none of you think within your selves, that now this Solemnitie is over, ye need not wrestle in Prayer, nor watch so strictly over your heart, but let it gad and rove, and not hedge it in on an ordinary Lords day, as on a Communion Lords day: since there is no liberty allowed for an Idle word or thought any day, more then there is on that day. Think it not enough that ye say your Prayers morning and evening, and that none can charge you with any offence: God the all seeing God observes you, whether you be universall, sincere and serious in the duties of Religion. *Fourthly*, Beware of neglecting Spirituall and Gospel duties: such as, Self examination or Self-searching, Self-denyall, Mortification and the making of Christ: The neglect of these and the like may be some way called Gospel-follie: It is no doubt a great Gospel follie, when Christ (being freely & fully offered therein) is not improved for wisdom, righteousnes, Sanctification and redemption: when the power of Godlines is not aimed at in dutie: but People rest and sit down in the form thereof: which yet in some respect, is more combersome then the power: for Christ improved makes all things go easily with us: Therefore any of you who have looked on it as follie to neglect these spirituall duties, see that ye return not again to that follie. *Fifthly*, beware of unbelief; have ye not resolved to cast out with that evil, and resolved to be no more jealous of God though ye should meet with difficulties? Believe in Christ, lick not up that vomit again, *turn not a-*

to that follie, to which there is a secret Naturall bent of heart; If (I say) unbelief and jealousie be a follie, take it not up, turn not to it again. *Sixthly*, Beware of heart-ills: possibly ye will not give way to more gross evils; and yet suffer your Souls to be carried away after Idols, or after vain, proud, Ambitious, Covetous, Revengefull, filthy and Lascivious thoughts: but if in very deed Christ get the heart, he must reign in it and command the Eye, Tongue, Ears, Hands, Feet, and all. *Seventhly*, Beware of falling back to the Inordinat love of the World, and of letting the heart be too much addicted and glued to, even lawfull pleasures and creature-Comforts, to your Callings, Wives, Children, Houses, Lands and incomes of gain and Profit; from which there hath been possibly some laudable abstractednes these days past: ye should not only abstain from oppressing, Stealing and deceiving, but ye would also guard against falling back to excessive pursuing after, and (as it were) gluting your selves with the things of this World, however lawfull in themselves, Alace! *Perimus Licitis*: Inordinat love to, and Immoderat pursuing after things lawfull in themselves destroy more souls, then things sinfull and unlawfull in themselves do: the excuses of those invited to the Marriage of the Kings Son, are founded not on things simply Sinful, but on lawfull things, the Farme, Oxen, and Married wife: Now the house is sweeped, and ye are in Hazard, if ye guard not, to return to a greater and greedier feeding on those vanities; I dare say there are Multitudes of men and Women, who never so much hungred for the Communion, as they have longed to have these Solemn days over and by, that they might win back to their Callings, worldly businesses and pleasures; O what a wearines have they been to them? As Sacred Solemnities were to those spoken of, *Amos* 8. 5. Who

cried, *When shall the new Moon be gone, that we may sell Corn, and the Sabbath day that we may set out Wheat?* To many these dayes of Fasting and Spiritual Feasting and Communicating have been as a bridle bit in their Mouths, to restrain them from running on the Mountains of their vanity; and who knows, but ere another Communion come, the *Lord may feed you as a Lamb in a large place?*

The *Second Use* is, For *Exhortation*; would ye then know the duty that ye are called unto? this is it, *Let not Gods People and Saints turn again to follie*, Let not the Idler return to his Idleness; the tippler to his tippling, the Scoffer to his Scoffing; the ignorant, who have been at a little pains to learn some questions before the examination and communion, to his negligence in seeking after knowledge, &c. Let not this be. If ye have vomited out these and other sins, Lick them not up again. To press this *Use* a little, we would *first* Give you some considerations from the Text. *Secondly*, Some directions to help you forward in the Practice of it.

For the *First*, *viz.* Some considerations from the Text to press it; *First*, Is it not a follie to sin once? If so, sure it is much more to relapse into sin. Whether is it more true wisdome to abstain from those Sins, or to fall back into them? Is it not more wisdom for you who have been given to Tippling or drunkenness, to neglect of Prayer and the like, now to let alone those sins, and to give your selves to Prayer, then to be laughing in the street on the *Plain stones*? Is it not more wisdom to be given to edifieing discourse, then to be walking and sporting over the time? Is it not better to come to the Church, then to spend the time Idly, In discoursing and waiting for a Tentation? And if your Conscience assent to the truth of this, then we take witness in your Conscience, that it doth so, and this Instrument of

witness will stand on record against you, if ye shall turn to those sins and to this Folly again. 2. Have ye been examining your selves? And do ye find, that much of your life hath been spent in folly, by some *Twenty*, by some *Thirty*, by some *Fourthy*, by some *Fifthy*, by some *Sixty* years, And every days account cast up amounts only to folly, vanity and Madness? And is it not enough, and may it not suffice you, that ye have spent so long time in folly, though ye spend no more so? 3. Hath not God been speaking peace to some, and given them the Intimation of it? So that their Souls have been made to say, *God is here*: And have they not gotten the bargain closed; and the hand writing that was against them torn? We hope, there are some such among us? Nay are there any, but the Lord hath been offering peace to them, treating with them, saying *Behold me, Behold me*, intreating and requesting them to be reconciled? And hath there not been some tickling of the affections of many? If so, will ye be such fools as to fall back, and to wear out the sense of that peace and warmness, that any of you have win to? And ye with whom God hath been meeting and treating about the pardon of sin, what a folly will it be, in place of getting a discharge, to increase and multiply your debt? 4. Are there not some engagements on you? Or what ever be recall, is there not a profession of coming under engagements? Are not the vowes of God on some of you? Is there not some sin that hath stared you in the face, which ye have resolved to abstain from? And hath there not been some stirring and stickling of desires to perform what ye have resolved and engaged to? And will ye break all these bands? Will ye repent and rue, that ever ye engaged to God? If so, as ye notably play the fools, So the Lord will be about with you, and even spew you out of his Mouth, that ye may puddle

your fill in the mire of sin. 5. Is there not a great bentness and propension in all naturally to turn again to follie? Is there not *an evil heart of unbelief*, ready to *depart from the living God*? I have so much Charity for you, as that you will grant this; and when the Lord hath said, *Watch*, and tells that *He is at hand that betrayes you*, will ye go on securely, and not take warning? O What desperat folly would this be! 6. Consider what will come of it, if ye shall fall back, if ye slacken your bent, & growing cold, turn again to folly? ye will weat out any bit of good frame that ye have attained: ye will blur and sullie the reall or supposed clearness of your interest, marr your peace, and become in a manner more beastlie and swinish in your sinfull way then before; At the verie thought whereof your hearts should scare, Nauseat and even grow sick. And what will be the upshot thereof? Either ye will repent, or never repent: If ye say, ye will repent; are ye sure that God will give you Repentance, If ye shall hazard on some sin? Are not many given up to hardness of heart, who never come to Repentance? Know ye what Repentance is? have ye not been already essaying and doing somewhat at Repentance; and have ye not found it difficult and hard to come by? And if ye shall sin yet more, will not Repentance be yet a greater, more difficult and hard work? and suppose ye should get Repentance, ye shall know the truth of that saying, *Jer.* 2. *That it was an evill and a bitter thing to depart from the Living God, and that his fear was not before your eyes.* O! What shame and confusion of face will it bring with it, to remember that we had so Manie warnings from the word without, and so manie Convictions & challenges from our conscience within, and that yet we went over them, and with a high hand went on in our follie: will those things be little, think ye? what pleasure or profit can ye

ye have in *those things whereof ye will be ashamed?* Yea suppose ye come to repentance (and a hundred to one if ever ye come to it) ye shall weep and mourn bitterly, that ever ye hazarded so on sin over your light and convictions, and over the belly of your Conscience? If ye get not repentance (as I am afraid many never shall) what will come of it? Convictions and challenges will wear out; the heart will grow harder, you will go on Laughing at reproofs, mocking at exhortations to Repentance and Reformation, and regardlesly treading on what might reclaim you; you will be angrie at them who brought you under any engagments: ye will become very *Atheists* in your hearts, and as so many profane *Heathens* in your carriage and when you have lived thus for a time (and the Lord knows how long) will ye not come to die? will not your moneth come on you? will not your bed take you, or ye take your bed? and then the Conscience will either awake or be silent; if it awake, will not this be your language, which is the language of many a poor wretched creature? Wo is me, I have mispent my time, and have been glutting my self with the World and sinfull pleasures: Oh vain world! O bewitching and beguiling world! Alace that ever I was so much taken up with it: And if the Conscience be quiet, what will come of it? Will that fully on, and not be sought account of? know ye not, consider ye not that word, *Gal.*6. *Be not deceived, God will not be Mocked; As men sow, so they shall reap?* Think ye that God will be inferior to the Creature? will not your Governor or Land-Lord seek account of you according to your engagement: And shall not the Lord call you to a reckoning? Yea certainly: and the Conscience will then awake and roar on you; then the curse, Wo and damnation will seize upon, and take hold of your Soul in death; and devils shall carrie it thither,

thither, where Hypocrites are, untill the Judgment of the great day: and then ye will say, turning again to sin was the greatest folly and madness: And thus, whether God have a purpose of repentance to you or not, ye shall one day rue it at all the veines of your heart (to speak so) and shall find the follie of it, and that to your everlasting prejudice and loss, if ye repent not.

And therefore let me press this *Use* upon you, and earnestly exhort you, to let these Consideration sink down into your ears and hearts: Beloved, *We are jealous over you*, and would God it were *with a* suitable *Godly jealousie*: We are afraid that many, ere we be aware, be down in their former puddle, that ignorance and profanity be as rife as ever; there have been so many fits and good appearances, and of so short continuance heretofore: and now ye have been making some mint: but what will come of it, if ye fall back? If these ordinances shall do you no good, we know not what will do it: I think ye were never nearer to some great *Crise*, to a nick of being lost or gained: we have you (as it were) *in the very place of the breaking forth of Children*: So that now, you must be either safely and fairly delivered, or prove abortives: Ah! are our fasts and Communions to no purpose? Are all your Purposes and resolutions, your engagements and seeming willingness to engage, in vain and to no effect? If ye shall fall back after this and turn again to folly; I do not much expect that any ordinances, or future engagments shall do you much good: we must either look for better and more fruit, or there will be more barrenness and stubbornness: either ye shall be more Holy, or more of that old sin of Malignity, stoutness of heart against God, and more opposition to Godliness shall bud amongst you: We would from our very Souls wish you brought well thorow; but are afraid there be a sticking. Why is it I pray,

this

that we insist so much with you, if we were not jealous over you? will ye have faces to hold up before God, when ye and we shall be reckoned with, if ye shall slight these warnings? or what heart can we have to go about his service amongst you, if yet there be a sticking: and when there is some wrestling to get you up the hill (as it were) and ye run further down then ever? or to be mightily helped of God to travell in birth, to have Christ formed in you, and formed in you again: Is it probable, when many of you are brought further up then before, if ye fall further back, that ever ye will win up again? We apprehend, that there are many of you, who shall never again, with so much moral Seriousness, be wrought upon, if there shall not be now some abiding and effectuall work; *but a turning again to Folly.* It is not, Beloved hearers, the fruit of one preaching or two, that we are now driving at; but the great scope of this Blessed Gospel; Therefore, for Christs sake, hold at it, come forward and go not back, *O turn not again to folly:* else be assured that the Lord and your own Consciences will bear witness, and we his *Servants* will also bear witness against you, (as many of you will bear witness against us if we shall do so) If after *God hath spoken peace to you: Ye shall return again to follie.* Let me yet add this one word further for pressing this; will ye but consider what we are seeking? is it not your reall good and advantage? is it any hard or unreasonable thing that we crave of you, or any uncouth thing; or any thing but that which *Abraham, David, Paul,* and others of the *Saints,* were desirous and studious to be at, Yea and our blessed Lord Jesus himself was content to be at? Though he was never indeed tainted with any folly, yet he was content and carefull to fulfill all righteousness; and what seek we of you but that ye would seek and labour to imitate him, that

ye

ye would prevent your own loss and ruine, and give Christ a kindly and a hearty welcome, in order to the exercise of all his offices about you: that *his heart may be made glad*, and that *He may see of the fruit of the Travel of his Soul to his Satisfaction*, in the Salvation of a number of Souls in *Glasgow*, O that we could get you prevailed with to be as serious in these things, as ye are in and for the things of this present life; and that we could get as great vent (to speak so) for Christs Precious wares amongst you, as a man would get for some rare Commoditie: nay (may I or shall I say?) but even for Tobacco: Alace! that incomparably Precious Jesus Christ, and his purchase, the Everlasting Covenant, even *the Sure mercies of David*, should have less vent and sale, then that and an hundred other Commodities have: this is a Lamentation, and should be for a Lamentation: alwayes let bygones be seriously reflected on, and see that by all means, *ye turn not again to Folly*.

As for the *Second* thing Proposed, *viz.* Some *Directions* for preventing your turning again to follie, ye may take these few, and the Lord himself put them home with a strong hand. *First* then, Walk in fear; *Serve the Lord in fear, and rejoice before him with trembling*; *the Wise man sees the evil, but the Fool passeth on and is confident*; There is a sort of Spirituall pride, vanitie and self-conceit, reigning amongst ordinarie Professors, and too much of it Prevailing amongst Believers, that undoes them; are there any of you afraid of Fornication and Adultery, or of turning giddy Sectaries and the like? Your want of fear brings you into the mire ere ye be aware? *Pride goes before Destruction and a Haughty mind before a fall*: The little fear that is amongst the most part sayes, that some black turn (as we use to speak) is in their hands, or some foul fall before them: Hence the Apostle,

Philip.

Philip. 2. 12. Exhorts, *Work out the work of your own salvation with fear and trembling*: and 2 *Cor.* 7. 1 *To perfect Holiness in the fear of God.* *Secondly*, Observe well and lay due weight on that exhortation of our Lord, *Matthew* 26. 41. (which hath severall divisions in it) *Watch and Pray, that ye enter not into Temptation*; look about you, be not secure, stand by your Post, let nothing go out nor come in without strict examination; and seek (as it were) alter its use, and set (as it were) a Sentinel at the Port of every sense; *And what I say unto you, I say unto all, watch*, saith the Lord, *Mark* 13. 37. Be not secure; watching is a most suitable duty for Christs Souldiers; fail not to joyn with it much Prayer, not for the fashion, but that which is in the Spirit and fervent; yet lay no weight on it, as if ye could merit any thing by it, but go about it humbly and seriously, in order to the entertaining the life of Grace, sit not up in it, but rather double your diligence. *Thirdly*, Keep the heart well; heart-ills are the Principal ills; *Keep* (saith *Solomon Prov.* 4.) *the heart with* (or above) *all keeping*; Set your main force to guard it, for there Sathan keeps his Court and head-quarter, and thence gives his Orders to the outward senses; dally not with sin in the heart, else it will come a further length. *Fourthly*, Forget not your engagements, but let the vowes of God ly on you, and have due weight with you; let not the sins that ye discovered and saw in your self-examination between God and you, before ye came to the Communion-Table, be forgotten; but remember them, to repent of them and to renounce them; and when one knot (to say so) of your engagements looseth, cast another faster, or if a knot were weak, strengthen it, or cast a new one; for as acts of Faith must be renewed, So must acts of engaging to God.

Fifthly,

Fifthly, Be much in the exercise of Repentance for your bygone follie, *My sin* (saith *David Psal.* 51.) *is ever before me*; think not Repentance to be the work of a day or two; look back and reflect on your old sins of tippling, Swearing, enmity at Godliness, &c. For if ye wear out of the exercise of Repentance, ye will wear in, piece and piece on your old sins, against which Repentance is a notable bar; being much in the exercise of Repentance keeps the heart sober and watchfull, and loth to hazard on sin, and withall makes sin bitter: But the *Antinomian* way takes off all restraints, and looseth the reins to sin; It's much now to see a penitent; I wish there may be much Repentance in secret; but for any thing that is seen it's very rare. *Sixthly*, In an especiall manner, be much in Improving the strength of Jesus Christ, to prevent your *turning again to folly*; do not undertake nor engage in your own strength; but believingly lay all the weight and stresse on your Suretie, Put his name in the band, which ye give to God, for the debt of duty: *Abide in me, and I in you, So ye shall bring forth much fruit*; *for without me, ye can do nothing*; saith our Lord to his Disciples, *John* 15. But how many fail and come short here? While they go about duties, and either quite misken or make but very little use of Christ; many know very little or nothing at all, what it is to make use of Christ, in order to the making of their peace with God; but O! how very few know what it is to make use of his strength to enable them for duty, and *to go through the wilderness leaning on their beloved*. *Seventhly*, Desire not to make your Resolutions and engagements practicable; There are many, alace! who think Shame, it should be said, that a Sermon had so much weight with them, as to make them alter and change their course at once; It may be they will consent to be

religious

religious, but they must be allowed to come to it by degrees, and to creep toward it piece-meal; but beware of that, lest it prove in the Issue to be a shift of the deceitfull heart: Ponder these words well, *Eccles.* 5. *Defer not to pay what thou hast vowed, for the Lord hath no Pleasure in fools*; And in the Holy Ghosts account, he is a fool that deferreth and putteth off one moment; O! delayes are in a speciall manner dangerous here, and Satan will not fail to knit one delay to another. *Eightly*, Reject all Temptations to sin and *turning again to folly*, with abhorrency; say with *Ephraim*, *What have I any more to do with Idols?* Never think on them, but with indignation and Holy disdain; for ye are undone if ye but once listen to them. *Ninthly*, Be often examining, if ye be like and answerable to your Communicating, and to your Promises and engagements; many know not how it is with them, because they Examine not. *Tenthly*, Walk humbly in the sense of your weakness, trust not to your own heart; for he that doth so, is reputed to be a fool, by the Holy Ghost. *Eleventhly*, Be helping one another forward in your way to Heaven, *Take heed* (saith the Apostle, *Heb.* 3. 12. 13. *That there be not in any of you, an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of Sin*: To be edifieing to others would, through Gods blessing; be edifieing to your selves, and help you to be in good case: to be praying with them would stir up your selves to more seriousness in the exercise of that duty; to be reproving sin in them, would waken up more hatred of it in your selves, and to be much Conversant in the duties of mutual edification, with them that are warm in their love to Christ, to his interests and friends, and diligent in the study of Holiness, would readily through

Grace

Grace stir you up to seek after more love and more Holiness; as he insinuats in that exhortation to the Christian *Hebrews*, Chap. 10. 24. *Let us consider one another, to provoke unto love and good works.* Twelfthly, And in a word, endeavour to walk suitably to your light; your own consciences will readily tell you, that it's best to walk so, as ye may abstain from that which ye know to be sin, and to be doing and delighting in that which ye know to be duty; There are very few, if any duties of Religion, but they are one time or another, and many of them frequently laid before you; and not a few shall, I hope, have cause of blessing God eternally, that ever this Gospel-light was made to shine so clearly on them: but for such of you, *As detain the truth of God in unrighteousness* (as the Apostle sayes, some do, *Rom.* 1.) or make it prisoner of it, by setting a guard of corrupt affections about it; *Whom God gave up to vile affections*; and to all sorts of most abominable filthiness, because, *though they knew that such things ought not to have been done, yet they not only did, but took pleasure in them that did them*: I leave it with all the seriousness I can win to, on you, and take *Instruments* of witness in your consciences, that ye have had great offers, and have made fair mints, and come under, at least, seeming engagements: if ye have not done so, declare so much, but since ye all professe that ye have engaged, and some have really engaged, *not to turn again to folly*; walk suitably to your engagements, as ye would not have your consciences condemning you, and God who is greater then your Consciences to condemn you. Many, I fear, have sleeping consciences, and that will not now speak to them; but the Conscience of every one will speak at length and not keep silence. We shall now say no more, but Pray that this word may be Blessed of God to you.

Theſe five following Sermons *were all Preached about the time of the* Communion, *the firſt four within a very few dayes before it, as it gradually approached: the Fifth after it.*

On Jeremiah 50. *Verſ.* 4, 5.

In thoſe dayes, and in that time, ſaith the Lord, the Children of Iſrael ſhall come, they and the Children of Judah together, going and weeping: they ſhall go, and ſeek the Lord their God.

Verſ. 5 *They ſhal ask the way to* Zion *with their faces thither-ward, Saying, come and let us Joyn our ſelves to the Lord, in a perpetuall Covenant that ſhall not be forgotten.*

SERMON I.

THe repairing and making up of a breach betwixt God and a People, is a matter of greateſt moment and Concern, and when men are ſerious in it, O how quaking is it to them! Which is holden out to the life in theſe words; that lay forth before us very clearly the frame and carriage of a people, which formerly have dealt looſly and deceitfullie in the matter of their Covenant with God, when they come through his Grace to be ſerious and in good earneſt in the upmaking of it again.

As for the people ſpoken of here, they are *Iſrael* and *Judah*, the Lords own Covenanted People, who had done falſly and foully in the Covenant, and had thereby procured ſad ſtrokes themſelves, and had divided and ſeparated themſelves from God, and one of them from another, Which diviſion & ſeparation continued lamentably long? They are both here repreſented as coming

coming home together, Seriouſly endeavouring t
amend & make up the breach betwixt God and the
and among themſelves.

As for the time that this relates to (*In thoſe da
and in that time ſaith the Lord*) It looks, literally a
according to the Coheſion, to *Babylons* Deſtructio
and the Lords bringing down that *Babyloniſh* M
narchy by the *Perſian* King *Cyrus*; In which time t
People of God had ſome liberty to return to their o
land: Yet conſidering the great ſcope of the Word
and that this liberty of the *Jews* is in a great part fu
filled in Chriſt; and that the union ſpoken of here
ſuch as hath in it the gathering together of all th
Tribes, and withall, that the Covenant which the
enter into with the Lord Chriſt, is ſuch as *ſhall nev
be forgotten*: We muſt extend the words to their *Ingra
fing again into their own Olive*: *when all Iſrael ſhall
ſaved*, and they ſhall be graffed into their own roo
and Stock from off which they were broken. As fo
the Scope, it's partly to encourage the *Jews*; Thi
being not only a Promiſe of their return, but alſo a
mainly of their Repentance, and of their Friendſh
and Reconciliation with God and with one another
In thoſe dayes they that had been far from him, a
buſie vexing one another, *ſhall come, and come toget*
Their work and buſineſs in coming, *is to ſeek the Lord*
and the manner of it, is *going and weeping*: Praying
and repenting: and although the way be ſomewh
dark, and not ſo diſcernible to them: yet they go
on, *asking the way to Zion with their faces thitherwa*
They ask how they may come to Him, worſhip G
again aright and Perform the duties of a people
churched to, and in Covenant with him; And (a
wing) from one Poſt or Town to another, they ask th
way, if they get Direction from one day to another,
from one day to another: And their deſigne in all
Co

ſay they on the matter, we were once in Cove-
with God and with one another, but we have
unfaithfull in both, now let us amend and make
breach in both: *Let us Joyn our ſelves to the
in a perpetuall Covenant never to be forgotten*: Let
ew our Covenant with God, and let it be done
and ſurely, ſo as it may not be broken again:
looks and hath reſpect to *Jeremiah* 31. 31. &c.
32. 39. 40. Where the Lord Promiſeth *to make
Covenant with the Houſe of Iſrael and with the houſe
Judah*: Cited by the Apoſtle, *Heb.* 8. And it's
Chap. 32. *An everlaſting Covenant*: Which is
ſo much to be underſtood of meer externall Cove-
ing, as of ſaving ſharing in and partaking of
ſts Righteouſneſs for the Pardon of ſin: and of
engaging to God in his own ſtrength to be forth-
ming in the fruits of ſaving Grace and Holineſs in
practice: This is in Sum, the way and courſe which
take; and is a ſhort directory for what ſhould be
peoples carriage, when they would make up the
ch of a broken Covenant with God.

As for the Particular Scope of this place, as it relat-
to *Iſrael* and *Judah* their returning together, we
not inſiſt in it: yet from theſe words we may ſee.
, That *There is good ground for us to expect the Lords
ing back his ſcattered People the Jews, and their in-
ing again into their own Olive*: The ſame God that
waded *Japhet* to dwel in the Tents of *Shem*, can
ſwade *Shem* to dwel in the tents of *Japhet*: As they
ded us *Gentiles*, as a litle Siſter, and were Holily
ſicitous what they might do for us, we ought in gra-
de to mind them as the elder Siſter, that they may
n again to the Lord: who hath given us his faithful
rd for it, which cannot fail but muſt be fulfilled.
econdly, We ſee, that *Heart-melting towards God
ſeriouſneſs to make up the breach of a broken Covenant
betwixt*

betwixt a People and him, conduce natively to mak
hearts of thoſe that have been divided and ſet at var
from one another, in much warmneſs of love to unite
ſweetly to join together: It's from this, that *Iſrael*
Judah become one Stick in the Lords hand, Ezek. 37.
makes them as melted mettall to run cloſe toget
it were, into one Lump: though it was a long
nued Schiſme, and had much bitterneſs attendi
yet when their hearts are touched with a Senſe of
and of a broken Covenant, their former differe
and animoſities evaniſh: ſoftneſs of heart in the
of bygone ſin, would ſilence many things among
that all diſputings, writings and Printings will no
able to do: Pray for this to the Land, as the moſt
fectuall mean and way of curing our diviſions, an
uniting us in the Lord: It Joins *Judah* and *Iſrael*
gether, whoſe breach was much greater, and of
longer continuance then ours.

Thirdly, We ſee here, that *A peoples joining and*
ing together in ſerious ſeeking of the Lord is very Comm
able and lovely, and a good token and evidence to the
their turning to God and of Gods accepting of them: eve
bitterneſs and diviſion is exceeding diſpleaſing to
and prejudiciall to themſelves and to the work of
in them: This is an happy-like, hopefull and prom
day of Repentance and turning to God, that bod
much, unſpeakably much good to a land and Peo

But we come to conſider the words as they do di
unto, and chalk out the way for a people returning
make up a broken Covenant with God, which is
Scope. And we may take it up in theſe *Three, Firſt*,
it reſpects the frame of their hearts: And O what a
der, humble, warm and mournfull frame are they re
ſented to be in! *They ſhall come, and go together*, ex
ing one another, *going and weeping with their face*
wards Zion. *Secondly*, As it reſpects and holds to

at designe they have, and that is, to renew and
sure the Covenant betwixt God and them:
gh it was now broken and they want not chal-
for it: Yet they do not say, we will never enter
ain, Because we brake it the last time we made
come (say they) let us make it the more firm
ble. *Thirdly*, As it respects and holds out their
, and the way which they take in pursuing
signe; There is a going and weeping, a pray-
and seeking of the Lord; in a word they seek,
ndeavour to renew their Covenant with God,
, diligently and humbly; and thus they pursue
designe.

then, If we look to their frame, we will find
ed in it, 1. A guilty condition. 2. A challeng-
d convinced condition. 3. A repenting conditi-
hey are kindly affected with the wrongs done to
and desire and use means to have them righted.
shall name *Two* or *Three* general *Doctrines* from
rst Consideration of the words, though in effect
all in with the *Last*. The *First* whereof is this,
ods Covenanted People may deal faultily and falsly in
enant; For their coming to renew the Cove-
poleth that they had broken it; and it's also
in their mourning and weeping, and saying,
let us join our selves to the Lord in a perpetuall
never to be forgotten. This needs no further
hen the History of Gods People, their dealing
m, which holds out clearly and convincingly
ng Propension and bent of heart that is natural-
m to back slide, and like a deceitfull bow to
ds and to prove unstedfast in his Covenant,
dly, There is here implyed A distance betwixt
them following on the breach of Covenant;
ing to seek the Lord saith, that he is a seeking;
ry sad, yet most true, that *Sin and unfaithfull*
dealing

dealing in Gods Covenant will make a ſeparation be
him and a People in Covenant with him: Thus it'
Iſai. 59. 1. The Lords hand is not ſhortened, that
not ſave, nor his ear heavy that it cannot hear; bu
iniquities have ſeparated betwixt you and your God
very like, that many believe not this, that ſin
ſuch influence in making ſeparation betwixt Go
ſinners; but in that day when an eternall ſepa
ſhall be made betwixt God and them, It will b
deniably made known and manifeſt, when ma
you that now throng to the Ordinances will, if G
prevent not, meet with that ſentence (O dreadfull
tence!) *depart from me ye workers of iniquitie, I*
knew you.

Thirdly, There is here their ſenſiblenes of both t
1. That they had broken Covenant. 2. That God
ſeparated himſelf and withdrawn his Preſence
them for their breach of Covenant; though ſin be
evil, and the want of Gods Preſence very ſad; yet
had this good, that they were kindly ſenſible of
whence we may *Obſerve*, That *Conviction of bygone*
done to God, and kindly reſenting of his abſence, a
firſt riſes and ſprings of Repentance and turning to
or they are *the firſt ſteps of Converſion*: What is
pray, that all this buſineſs and ſtir among this Pe
flows from? Here it is, *Firſt*, They apprehe
quarrell betwixt God and them, And *next* they a
hend a diſtance: And this puts them ſeriouſly to
turning to God with weeping & ſupplications, a
renew their Covenant for recovering of Gods preſe
this Name is the Spirits Method, *John* 16. *I will*
the Lord Chriſt) *ſend the ſpirit*, and the firſt thi
doth is this; *He convinceth the World of ſin*: ſo
2. 37. the firſt thing that ever (to ſpeak ſo) turned
chaſe in *Peters* hearers was, that *they were pricked in*
hearts for ſin; and this did put them to an adviſe

to cry out, *Men and brethren what ſhall we do?* And
ed there is a neceſſitie of this, Conſidering the Lords
of adminiſtring his Grace; for ſo long as perſons
ot convinced of their ſin, they are not apprehenſive
quarrell; but conviction of ſin makes them appre-
ive of it, and to think, that they would be oblidg-
o any who would relieve them out of that ſad Con-
ion: for while God is abſent and not miſſed, they
p on; and though he be abſent, yet they know it
as *Samſon* knew not that God had left him, till he
out to *ſhake himſelf*: But when Gods departure
meth ſenſible, it will make a wicked *Saul* to howl,
will make a gracious tender Soul to take the A-
e hot: as we ſee, *Cant.* 3. and 5. Where the
de miſſing Chriſt, is put to ſeeking, and ſtill miſſing
her heart is keeped fluttering and on wing in Pur-
g after his preſence, till ſhe recover and find it.
As the *Uſe* of the Point, we would *Exhort* you to let
truth ſink in your hearts: there is a neceſſity of the
ction of theſe *Two*, 1. Of wrongs done to God.
of Gods abſence, ere ye can be ſerious in the exerciſe
pentance and turning to God: what is the cauſe
many ly ſtill in deep ſecurity with much debt upon
ſcore, and ly down and riſe up without Gods com-
? Even this, that they never had it, and were ne-
roubled for the want of it; they were never con-
d and made ſenſible of their Sin: now this convi-
is not, ſimply to know that we have ſin, as many
it to be, who think it enough that they know that
are ſinners: but it's ſuch a Conviction as arreſts
nner before God, and puts him to anſwer for his
It's like an officer coming with an order to put a
in Priſon for debt: he may go confidently and
ly enough up and down the ſtreet under the know-
of his debt: But when He is arreſted for it by the
r, it affects him, and toucheth him in the quick: ſo

is it with a Soul throughly convinced of ſin: Men
know that they are ſinners, but the Conſcience
time may, not much trouble them, and they may take
more to a long day, and ſhift challenges and Convi
ons: but when the Conſcience awaketh and the law
reſteth them, the matter ſinks deeper on them: would
then know what is a ſuitable frame for Faſting and C
munication? We would Commend this to you, even
Study a thorowneſs of the Conviction of ſin, and to
ſenſible of the diſtance that is betwixt God and you,
narrowly to obſerve whether he be preſent or abſen
It's very ſad and much to be Lamented, that many who
ignorant of the way of God ſhould be ſo ſtrongly perſw
ed of the goodneſs of their Condition, that there is
acceſs for any word ſo much as once to beat upon the
If we ſhould ask many of you, whether are ye throug
convinced of your wrongs done to God, and ſenſible
the diſtance betwixt him and you? ye would readily
wer, that ye never wanted nor miſſed him: he hath b
always your God, and ye have been always his People
from any ſtrength of Faith, but from ignorance, ſtupi
and carnall Preſumption; yea many of you have not
much knowledge as to cover your ignorance and hy
criſie, neither can any gain the leaſt ground of you
make you ſenſible that your faith and Communion w
God are unſound and deluſory, becauſe they have
had a right riſe from conviction of ſin and of diſt
from God, putting you on to repentance and covenant
with him. But becauſe ſeverall perſons will be ready
think and ſay, that they have convictions of ſin; as ind
there is much ground and reaſon for them: I ſhall po
at ſome convictions, for which there is Juſt ground,
whereby ye may know if your Convictions have b
thorow and ſound: moſt whereof, if not all of them
be gathered from the words. 1. There is a Conviction
the want of Faith: The holy Spirits firſt work, *John* 1

to convince the World of ſin, becauſe they believe not on ; Were ye ever convinced of your unbelief: Many ll be convinced of Sabbath-breaking, of curſing, earing, lying, Drunkenneſs, &c. to be ſins, who re never convinced of the ſin of their want of Faith, they always had it, as they think: and what, I pray, ſuch as ye do at a faſt or humiliation for ſin, when is your great ſin, and ye cannot by any means be ought to take with it, though you take with other ; but can come boldly to the Table of the Lord as elievers, and ſuch as have no juſt reaſon to doubt of foundneſs of your Faith, while in the mean time, all Faith that ye have, is but rotten preſumption; This a moſt fearfull condition: for ſo long as ye think that have Faith, ye cannot think your ſelves to be loſt: ither can ye caſt your ſelves down with a ſtopped outh before God: nor is there acceſs for any word om him to do you good. A 2*d.* conviction or chalnge is of or for the want of a new nature? Were ye er convinced of this? not only, of this and that and other particular ſin, but that ye were in a ſinfull and enewed ſtate? *Nicodemus John* 3. comes to Chriſt ſpeaks him fair; but the Lord lets him know that words, a great Profeſſion, and ſome, yea much owledge will not do the turn, he muſt neceſſarily e ſomewhat elſe, even a new nature, *He muſt be n again, elſe he cannot enter into the Kingdom of Hea-* ; He is very unwilling and loth to digeſt that Doc-; but the Lord tells him, that, *that which is born fleſh is fleſh*: It were good that many of you had word from your heart in your Mouth, which is . 31. 18. *Turn thou me, and I ſhall be turned*: Conions of a natural ſtate, Alace! are very rare; If any have had ſuch Convictions, try what became of , and what followed on them. A *Third* Convicti- challenge is, of or for former breaches of Cove-

nant, For Goſpel-ſins and the ſin of dealing unfaithf
in Gods Covenant: and can any of you ſhift this C
lenge, conſidering what ye were tyed to in Baptiſme,
by other vows and engagements which ye have c
und r ſince that time, eſpecially at the Lords Supp
How few of thoſe have been kept? or rather have t
not been as ſo many ropes of Sand? And who are ſ
ably challenged for and convinced of ſuch breaches,
it is implyed here, that theſe People are? A *Fourth* C
viction is, of the want of Gods preſence, inſinuated
their *Going to ſeek the Lord*, which imports an abſe
of God, and that ſinfully procured by them, for wh
they weep and are kindly affected: the abſence of G
ſimply conſidered is no ground of challenge, it being
act of Soveraignity; but abſence procured through
ſin is a great ground of challenge: Alace! the moſt
know not, neither are acquainted with any ſuch C
lenge: they think God is always with them: Howe
the Lord is abſent, and it would well become u
ſearch out diligently that which hath procured his
ſence; for whatever may be Gods end in it, there
abound nt ground of Juſt challenge that we may ge
gainſt our ſelves in it. A *Fifth* Ground of challenge i
reſpect of their own ſtupidity and ignorance, which h
incapacitated them to take up the way how to com
God for making up the breach, therfore *They ſhall ask*
way to Zion: And this may be another ſad challeng
many: who through their ignorance, ſenſleſneſs
ſtupidity have utterly indiſpoſed and unfitted themſ
to make their peace with God, and are without kn
ledge of the way how to vent their deſires to him.
Sixth Challenge implied is, the want of love to on
nother, and a Challenge for ſeen diſtance betwixt G
and them helps to bear in on them this Challenge
diſtance betwixt one another: Therefore now they
Come and let us join our ſelves: this is another challe

which we ſhould not ſhift: it is too evident, what-ever our profeſſions be, that we are much cooled and fallen behind in our Love to one another. A *ſmith* Challenge is, lying long under a ſeen evil con-dition without being ſuitably affected with it: therefore this People go now with the more tenderneſs about the work of turning to God, and of their renewing Cove-nant with him, that they were ſo long a falling to it: I ſuppoſe many of you, who never knew what Repent-ance was, and others alſo who have been more ſerious then now they are, may have this challenge: It is no ſtrange nor uncouth thing that is called for from us, to mind and prepare us for Faſts and Communions, it is even ſeriouſneſs in theſe moſt plain, Common and Ob-vious things: and if ye can hold up your faces and ſay, that theſe concern you not nor the Preſent occaſion, ye may wave and lay them aſide: but if they be ſuch things as your Conſciences convince you of: it is moſt neceſſarie, that ye take time to think upon them and take them to Heart: and that ye ſtudy through Grace to be Humbled for them before the Lord.

But the *Obſervation*, that we intended mainly to ſpeak a word to at this time, is this, that *There is no mending or righting of an ill condition, but by making and faſt the Covenant betwixt God and us.* What is the remedie of this Peoples ill condition here, when they find themſelves ſo far wrong? *Come* (ſay they) *and let us join our ſelves to the Lord in a Perpet-ual Covenant, never to be forgotten*: When I ſpeak of Covenanting, as that on which the quieting of our Conſciences, and the remedie of things amiſs in our Condition doth ſo much depend: It is not to be underſtood of a bare Promiſe only to mend and amend things that are wrong and amiſs; but is to be underſtood of a reall Covenanting with God, a reall and cordiall accepting of the offer of Jeſus

Chriſt made to us in the Goſpel, whereby an un
betwixt God and us through him as Mediator is m
up: wherein there is Gods offer and Promiſe, on
one ſide: and our Faith accepting of and ſubmitt
to the terms and Conditions on which the offe
made, on the other ſide: whereupon there follow
a mutuall cloſed bargain betwixt God and us: or
very bargain is thus made up: And ſo, whatever
we look upon and conſider our condition as evil or
whether in reſpect of challenges for and convictions
ſin and of wrongs done to God: or in reſpect of da
neſs, unclearneſs and confuſion: or in reſpect of Cr
ſes and afflictions, this is the way to win at the reme
thereof; thus *David*, 2 *Sam.* 23. 5. When he
drawing near to Death, and hath many challenges
things that had been wrong in his Perſonall walk
in his houſe, which had brought on it much afflict
and trouble, and when he finds himſelf very infir
and under the want of much of that lively ſenſe he
wont to have, he betakes himſelf to this, *Though* (ſa
he) *My houſe be not ſo with God, yet he hath made
me an everlaſting Covenant ordered in all things and
and this is all my Salvation and all my deſire, thoug
make it not to grow*: And if we look on the Prod
Luke 15. When he is under a conviction of his
and miſery, what reſolves he upon as a remed
I will go (ſaith he) *to my Father, and I will ſa
Father, I have ſinned*, &c. The firſt thing he bet
himſelf to and reſolves upon, is, to catch hold o
Covenant-relation betwixt his Father and him.
there is a neceſſity of this on a *Threefold* account,
Becauſe there can be no ſolid ground for extric
and bringing one out of an evil condition, but by
venanting with God; for what elſe, I pray, ca
lence a challenge, or quiet and calm the Conſcienc
reſpect of guilt, when it ſaith to the perſon, thou
ſin

ſed and art liable to the Curſe? There is no way
get ſin and the Curſe removed, but by fleeing to
s Chriſt, and cloſing with Gods offer of Pardon
the account of His ſatisfaction reſted on by Faith:
erefore is faith compared to a *ſhield, whereby we may*
ench the fierie darts of the devil; It's true, ſaith the
l accuſed of enmitie againſt and wrongs done to
d, I was an enemie to him and greatly wronged
m, I was liable to his curſe and wrath for ſin; but
offered me Pardon and reconciliation through the
diator, and I have accepted of his offer, and do
upon Chriſts ſatisfaction for pardon, therefore I
juſtified and ſhall not come into condemnation.
Becauſe there can be no peace to the Soul, till there
ſome thorow evidence that the Covenant is fixed
made ſure; for this is the way that God hath
down for making Peace; as the quarrell and curſe
ounded on the breach of one Covenant, ſo our
ce ariſeth upon our engaging with God in another
enant; Hence are all thoſe promiſes, *Jer.* 30.
32. 33 and *Heb.* 8. which are ſo often repeat-
I will Pardon their iniquities, I will remember their
no more, &c. All which Promiſes being pri-
ges of a Covenanter with God, whoever would
for the performance of the Promiſes there is a
ſitie of their being in Covenant with him, ere
can expect the performance of them and attain
eace. 3. Becauſe, all that are without the Cove-
of Grace are under the curſe, being lyable to the
h of the firſt Covenant: Therefore *Epheſ.* 2.
e two are put together, *Strangers from the Cove-*
of Promiſes, and having no Hope, being without God
Chriſt in the World; and ſo to be without the Co-
nt, is to be without Hope, and without God and
ut Chriſt.

Uſe, 1. Lay this for an unqueſtionable ground, that

if ever ye be well, it must be by this Covenant with God; is there any Conviction of sin, of violating bygone engagements to God, and of wrong done to him; take it for a certain truth, that things must be thus adjusted and thus secured betwixt God and you that ye must have pardon and peace by entering in and making sure the new Covenant with God on the Grounds of his own grace; That is, when God is treating with you and declaring that he is content to close with you, on Condition, that ye will take with your sin renounce your own righteousness & submit to Christ and be content to live to him all the days of your life that are behind; step to and close with him on his own terms: for the hearts yeelding its consent to God, is the making of the Covenant; and that intitleth to all the good that is in the Bible; In Sum it's this, if ye, (saith the Lord) accept of my offering my self to be your God and consent to give up your selves to me, if ye will quit your own righteousness and embrace Christ, I will Pardon your sin, I will be forth coming to you in happiness, and will sanctifie you and make you fit to be Partakers of it; and your making of the Covenant sure, is your yeelding to be happie on these terms, even to be content to take Justification & Pardon of sin freely by vertue of Christs satisfaction, and to give up your selves to be his, to be for him & to live to him and not to your selves, as ye get God engaged to be yours, so ye engage and subscribe to be Gods, and to walk suitably, according to your engagement, in the strength, to *be for him and for no other*, as the words *Hos.* 3. or as it is, *Isaiah* 44. 5. *One shall say, I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel*; one shall, as it were, write down his Name, *I am God's*. This, in short, is Covenanting with God; which

may be done in hearing the word, in Praying, in meditating, and in Communicating; when Faith is distinctly, at least really and truly exercised on Gods offer and Promise; and when upon deliberation, there is a sincere resolving with the persons self, I will take God as he offers himself to me, and will give up and away my self to him: and when, according to the resolution, there is actually a yeelding to God.

Use Second, Seeing this is the only way to right and unravel an evil and ravelled condition, let me *Exhort* you to pitch on this as your great work, and to aim at it as your great scope, these days that are before you; that a good understanding may be begotten betwixt God and you, and all quarrels removed and taken away, by declaring and acknowledging your iniquities before him, and by Covenanting with him on his own terms; This would make much kindly heart melting, and would make the Communion to be cheering and refreshfull; when after a secretly closed bargain with God, we should come to receive his Seal, and to append and put to ours: and whatever tossings and difficulties there may be to get our selves made right here, yet we would seriously endeavour to get our hearts brought up sincerely to say with the Psalmist, *Psal.* 16. *My Soul hath said unto the Lord, thou art my Lord*: And to win at a settled deliberat yeelding to God, so as there may be quietness in it for the time to come.

Use Third, There is here sad ground of *Expostulation* with and *Reproof* to many: I know not what many of you are doing: most part, I suppose, are taken up about the outward ordinances: but as to the main thing of making up a Covenant with God, as it is holden forth in the Gospel, I fear, that is much neglected and misken'd: yet let me say it, though ye should Pray and weep all these days, without this it is

impoſſible that ye can have Peace, or win to ha
good underſtanding betwixt God and you: Put ye
ſelves therefore to the tryall, and ſee if the frame
your Spirits be ſuch as holds any tolerable Proport
to the frame and poſture that *Iſrael* and *Judah* are
preſented to be in here: they are *going*, we are ſtil
ſtill, they are *weeping*, our eyes are dry and our he
hard: the humble mournfull way of Religion, Alas
is much gone from amongſt us: again, they are rene
ing the Covenant: but Ah! what can we ſay, as
the ſecuring of things betwixt God and us? Are
the moſt part as well ſatisfied with their ſtate and C
dition, as if there were nothing wrong nor amiſſe
it? Alace! ſhall we ſhubber and ſcurf over Religio
and vail our ſelves from our ſelves and from othe
when in the mean time our hearts and Conſcien
might, if awake, tell us that we are not in Coven
with God? I know, many of you will be ready to ſ
ye are friends with God: but let me ask ſuch, did
ever know and believe the enmity? did ye ever
prehend your ſelves to be ſtrangers to God and wi
out the Covenant? Did ye ever experimentally kn
any good that his word did to you, as to the bring
of you under the bond of the Covenant? Hath
gracious Change followed upon it? The truth is, ma
of you think that ye may go to Heaven without
word, and the ſaving effects of it on your hearts:
found them (as ye fancy) always inclined to love G
ye ſuppoſe that ye were always in friendſhip w
him: which, though there were nothing elſe
prove it, is a manifeſt evidence, that ye were never
ally in friendſhip with him. But let me ask yet furth
did ye ever know what it was, to make uſe of Chri
mediation, in the making up of a Covenant betw
God and you? It's like, ye will ſay, ye prayed: but
mig'ht have done that, though Chriſt had never co

into the World, and though there had been no ground for your acceptance on his account: but I say again, what use made ye of his mediation and sufferings? I fear ye know little or nothing at all of this; but ye come to him, because ye imagine that he bears a good-will to all sinners, and is very easie to be dealt with, and that God the Father is more inexorable and a harder partie to deal with then he; as if Jesus Christ the Son were not as Just as the Father; Or as if God the Father were not as ready, through a mediator, to accept of sinners, as the Son is: I would ask you yet further, do ye think, or can ye with any Just reason think, that your Covenant is sure, when ye know neither what it is, nor how ye have entered into it? In the Covenant, as there is an offer on Gods side, so there must be a receiving on yours; though I grant that oftentimes this, to serious Souls will be unclear, and it will be their burden that they have not strong enough desires to have it through and clear; such Poor Souls would put their darkness, unbelief and undexterousness in Christs hand to be helped. But it's a sad matter, that when we should be praying you to close with Christ in the Covenant? It must be our work, and the hardest peece of it, to shake many of you out of your presumption: It's no pleasure to us, God knoweth, to preach you out of the Covenant; but your presumption Layeth a necessitie on us, to lance you to the quick and to search down to the bottom of your sores, because these must be discovered and laid open, before there can be any Just ground for the applying of consolation: if once we could get you brought under a thorough conviction, that ye have been deluding your selves, we might yet have sweet, lively, comfortable and refreshful dayes: if ye were in this posture, *Going and weeping for perverting your wayes, with your faces towards Zion*, towards God

through

through the Mediator; ye might expect Gods bles on these Solemne Ordinances, and that there sho be a Covenant made up with him never to be forgot O be Serious in the business, and let not this opp tunity go by you unimproved to the best and utm advantage; and himself graciously help you hereun

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Jeremiah 50. *Vers.* 4. 5.

In those dayes, and in that time, saith the Lord the Child of Israel shall come, they and the Children of Judah gether, going and weeping: they shall go, and s the Lord their God.

Vers. 5. *They shall ask the way to* Zion *with th faces thither-ward, Saying, come, and let us Joyn selves to the Lord, in a perpetuall Covenant that s not be forgotten.*

SERMON II.

COvenanting with God, if it be real, well grou ed and sure, is a business of incomparably grea concern and advantage to sinners; but when it is ot wise, and only Imagined without any Solid grou it's attended with the greatest disappointment Prejudice imaginable; a man in that case sanc himself to be in a state of Friendship and favour God, while, in the mean time, he is an enem God, and God an enemy to him; and is there disappointment or disadvantage in the world com able to that? It is one great end and designe Ordinances, that strangers to God by nature ma engaged to him, and made to become his Covena People; It was for this end that Christ came into world and laid down His life and shed his prec

Bl

Blood, even to bring Sinners into a Covenant of Reconciliation and friendſhip with God; and therefore the Ordinance, that is now approaching, is called the *New Covenant*, or *New Teſtament in his Blood*.

The words have in them a ſhort and ſweet ſum and compend of the gracious frame of a People, turning home to God, to get a broken Covenant made up: *Iſrael* and *Judah* having deeply declined from the bleſſed ſtate and condition wherein God had once graciouſly put them; Their return and Repentance is here both propheſied of and promiſed; and this is the great thing which they deſigne in their Returning, Even to get the knot (to ſay ſo) of the Covenant betwixt God and them made faſt and ſure, ſo as they may never any more be ſeparated from him.

We ſhall at this time ſhortly name ſome generall *Obſervations* from the words: The *Firſt* whereof is this, that *There is nothing that People, who have any convictions of their ſin and of their diſtance from God, ſhould more ſingly aim at and ſeriouſly ſeek after, then to be firmly joined to the Lord in Covenant*, or *to be in good terms with him according to his Covenant*: For theſe come to the ſame amount, to be *in good terms* with God, to be *Reconciled* to God, and to be *in Covenant* with God, for the one we come to the other: this, we ſay, ſhould be aimed at and ſought after by all that are naturally born enemies to God, *Aliens and Strangers to the Covenant of Promiſe, without Hope, and without God in the World*, Eph. 2. 12. Compared with *verſ.* 1. 2. 3. Where *to be dead in ſins and treſpaſſes*, is expounded, to be *Without Covenant*: But more eſpecially thoſe who are touched with the ſenſe of their ſin, ſhould have this for their aim, deſigne and endeavour; as we ſee in theſe here, who when they come to any ſenſe of their ſin; this is clearly their great deſigne and work verie ſeriouſly and cloſely purſued by them.

To

To clear and Confirm it, take theſe *Three* wor
Conſider; *Firſt*, What ſtate and Condition
naturally is in. *Secondly*, VVhat God is to man
reference to that eſtate; And *Thirdly*, VVhat C
venanting with God is: and we will find that the
is nothing which he ſhould more ſeriouſly deſig
and ſeek after. *Firſt*, Man is naturally an enemy
God, and in reſpect of his malicious deſperat inc
nation, given to thwart with God, whereby G
ſtands as an enemy to him; he is liable to the cu
of God, and God is as an armed man againſt h
as *Job* ſpeaks; and he like an unarmed Chi
puning on the boſſes of his Buckler. *Secondly*, Co
ſider that God is not only an enemie but ſtan
ſtated as ſuch with his Curſe againſt ſinners accor
ing to that word, *Curſed is every one that continu
not in all things written in the Law to do them*;
this Curſe is like the fliming Sword in the hand
the *Cherubims*, which with terrour ſeparats betw
God and the ſinner, So that there is no acceſs
him to God; and if he have any thoughts of G
he is troubled with them; and all the Creatures
armed againſt him. So that he can expect nothing
enmity from every ſtone of the field. *Thirdly*, Conſi
that Covenanting with God is that, whereby a
who is naturally at enmity with God cometh to b
friendſhip with him and hath the face of every th
altered; the meditation of God is ſweet to him,
creatures are in league with him; The Angels bec
Miniſtring Spirits to him; all Gods diſpenſations
come lovely and do work together for his good,
thoſe that are in themſelves moſt terrible; Death
the Grave become ſervants to him; and being
Covenant with God, he can triumph over them and
troubles and perſecutions, and ſay that he is *More*
Conqueror in them all, as it is *Rom.* 8. and ſaith

Apo

apoſtle to ſuch, 1 *Cor.* 3. *All things are yours, whether Paul, or Apollo, or Cephas, or Life, or Death, things preſent or things to come, all are yours, and ye are Chriſts:* is it any wonder then, that a Poor Soul touched with the ſenſe of ſin be deſirous and Solicitous to be in Covenant with God? And therefore, whether we look upon it as a dutie, or as an evidence of a perſon truly humbled for ſin, it is very deſirable and ſhould be ſeriouſly ſought after.

The *Uſe* Serves to *ſhow*, That the great Scope which ye ſhould now have before you, is to have a broken Covenant made up with God; It ſhould be your main deſigne to put this grand buſineſs to a point, that there may be no war, but a ſtanding League betwixt God and you: And therefore, who ever they be that ſatisfie themſelves with going about the Ordinances and miſken this, they certainly miſtake the mark; The great matter is not to come to the Communion, neither is it to win at ſomewhat of heartineſs, or to a little ſenſe, which are good; but it's only to be in Covenant with God; to be able to ſay on good ground, *The Lord is my God: My beloved is mine and I am his*; And when he ſaith, *Return back-ſliding Children*, to be in caſe to anſwer with the heart; *Behold we come unto thee; for thou art the Lord our God*; this is indeed a deſirable thing, and he is an unhappie man that doth not, & will not heartily deſire & ſeek after it. *Secondly*, From their very great ſeriouſneſs in going on weeping, in going to ſeek the Lord, aſking the way to *Zion*, and from their encouraging one another to join in Covenant with the Lord; *Obſerve*, that *where there is any Sincerity or begun work of Grace, it diſcovers it ſelf in nothing ſooner, than in an impulſe to be Covenanting with God and to have ſome clearneſs thereof.* For, only to be in Covenant, and not to have the knowledge of it, cannot give that peace and comfort

ſure which a preſent ſad exerciſe calleth for: th
fore ſay they, while they are going and weep
Come and let us joyn our ſelves to the Lord in a perpet
Covenant that ſhall not be forgotten; ſo then, me
than a ſincere and gracious work of God appear
nothing ſooner, then in this impulſe to have
Covenant of God fixed and put out of doubt; to ha
this at a Point is their great deſigne here, and th
are very ſerious in it; So *Iſaiah* 44. where *verſ.*
There is a Promiſe of the work of the Spirit in San
ſifieing; and how is this work of the Spirit prove
or wherein doth it appear? Even thus *verſ.* 5. *One ſ*
ſay I am the Lords, and another ſhal call himſelf by
Name of Jacob, and another ſhall ſubſcribe with his h
unto the Lord, and ſur-name himſelf by the name of Iſra
the work of Gods Spirit, when he comes to Sanctif
and ſave, is ſuch as makes a man run and deva
himſelf to God with hand, heart and mouth; ye nev
ſaw people more quickly and with better will co
to the Church at the moſt Solemne occaſion; th
(when this work is begun, or there is any kin
exerciſe about it) ſerious Souls will be ready to
with their heart to Subſcribe to Gods Covena
when the Terms of it are laid out before them. O
advert to theſe *Two* things in this *Obſervation*. Fi
When I ſpeak of entering in Covenant with God,
mean of the hearts cloſing with him by Faith, acco
ing as he offers himſelf in this Goſpel; when he ſa
quit and renounce your own righteouſneſs and
mine; quit and abandon your luſts and Idols and
your ſelves to me, and I will be your God and be fo
coming to you in all things that concern your happi
here and hereafter: the heart yeelds and ſayes, com
Lord, the offer is good, and I accept of it; and
wives were wont (as it is yet the cuſtom,) to furna
themſelves by their husbands, ſo doth the Soul, ap

matter in this Covenant: *Subſcribe, I am Gods*: is called a *yeelding to God*, or the *giving of the to him*, 2 *Chron.* 30. 8. and *Rom.* 10. 3. It is *A ſubmitting to the righteouſneſs of God*. *Second*- When we ſpeak of this impulſe towards, or deſire Covenanting with God, It's not to be underſtood every raw wiſh, ſuch as *Balaam* had to be in aven: but it is a ſeriouſly urging impulſe, an ear- hunger and thriſt and an ardent longing to have at a point; It's ſuch a thirſting deſire, as all the ld beſide will not be able to quench: It makes Soul eager in the purſuit of the thing, even to and cloſe with God in the Covenant: It's in that which, *Matthew* 5. 6. is called a *hungring thriſting after righteouſneſs*: Becauſe it hath in it a longing with Holy Pain: which *Cant.* 5. 8. called a being *ſick of Love*: It's ſuch a deſire as es the heart even faint and ſick for the want of thing deſired, which can be ſatisfied with nothing : no more then a very hungry man can be ſatis- handfuls of Gold were offered to him, it's meat uſt have. In this reſpect (which will be the of the *Doctrine*) Chriſt Jeſus is called the food Soul, and the Covenant is like the Pap, whereby fulneſs is Communicated and conveyed to us: e have no acceſs to Chriſt but by the Covenant: fore, *Epheſ.* 2. 12. Theſe two are put together, *without Chriſt*, and being *without the Covenant*: *Iſaiah* 66. 11, 12. Converts are ſaid to *Suck and be ſied with the Breaſts of the Churches Conſolations* and *dandled on her knees*: Believers are like new born , whom nothing can ſatisfie or do good to but the ſts: and the Ordinances are, as it were, the breaſts which they ſuck, and which are as ſo many Pipes to veigh to them Spirituall nouriſhment: to which Apoſtle alludeth, 1 *Pet.* 2. 2. when he ſaith. *As*

new

new born Babes, deſire the ſincere milk of the Word ye may grow thereby: if ſo be that ye have taſted the Lord is Gracious: and then follows, *to whom coming unto a living ſtone*, &c. Jeſus Chriſt is the milk, the word the Pap that conveighs him: and as the thing that evidenceth life to be in a new-born B is hunger after the breaſt, ſo is it here, the Cove ſatisfies the new born *New Creature.*

The *Uſe* of the Point ſerves to put you to look b and to conſider, whether ever ye have in your exp ence known this, wherein ſpirituall life ſhews it Even to be holily fond (or browden (ſo to ſpeak) the Pap: the Regenerat Soul cannot endure to keeped back from tucking the breaſts of theſe Co lations that are in the Covenant: Now it's very P able that many will catch at this, as a very Com able Mark of Regeneration to themſelves, and wil ready to ſay, why have we not this deſire to b Covenant with God? And if that will be a proo a work of grace, we want it not; and theſe *Jews* ſpoken of, before their coming to be in this bl Frame, were ready to boaſt that they were *Abra* Children, and that they had a deſire to be in Cov with God: but it will be another ſort of deſire eagerneſs which they will have, *When the Redee comes out of Zion to turn away iniquitie from Jacob.* that ye may know, what this deſire and impulſe we ſpeak of is, and if indeed ye have it, con theſe evidences of it: *Firſt*, That it is an ardent vehement deſire, a preſſingly urgent impulſe ſuch as ye have had all your dayes; but it's an of the Spirits out pouring, as that Paralell Place this, viz. *Zech.* 12. 10. clears: *I will* (ſaith Lord) *Pour upon the houſe of David the Spir Grace*, &c. Away with that Grace, with that and Love which are as old as your ſelves. Sec

This desire and Impulse hath such a vehemencie with it as puts the man to his feet, to go and Pray and to be weeping: It stirreth him then so, as he must needs go, though he be much in the Dark, and knows not so well and distinctly whether he is going; because Love to be in Covenant with God, will in a manner make a fool go right to God: though there is reason that he should seek after help to his infirmitie: the desires of many are like the sluggards desire, who sleeth still on his bed, and his ease slays him; This desire maketh some Holy stir, and rouzeth to diligence in the use of means. *Thirdly*, This desire is such, as never dies out, till the Person he thorow in the point of Covenanting with God: and therefore, though he should be put as it were to digg wells in the wilderness, and to go from strength to strength, yet he will adventure on it and hold on in his way: The Apostle, *Philip.* 3. Speaks of it as his *One Thing*, and when persons are suitably serious in this, it is their one thing, and not a peece of work only on the by: and if they may come to it in all their lifetime, they think (as they have reason to do) that they make a good bargain: & have gained a noble Prize: never did a man on Horse back, in a race, spur faster then they do, but by any means they may attain it. *Fourthly*, The principle of desire after Covenanting with God holds them constantly in an estimation of, and sucking as it is the mean of their life; as the Babe cannot live without the breasts, So they cannot live without the Covenant; they cannot rest but in it: I speak not now what Believers are in their declinings; but when they are in a right Frame, they have no being but in this Covenant; they must needs have milk flowing through the Breasts of it for their nourishment; that is a cursed or rather death of persons, who come to the word, and care not whether it be made lively or not, and come

come to the Communion and care not whether
get by it any life and comfort or not; and a cu
Faith that keeps Souls from making use of Christ
such is the faith of many hearers of the Gospel:
Covenanting is the Believers Earnest, and they
thereby made to forget their Fathers house, in
to be admitted to dwel with Christ for evermore.

Thirdly *Observe*, that *A well qualified desire of*
venanting with God is a good token of Conversion; o
rightly byassed desire of being in Covenant with God i
language of Persons coming home to God: *Come* (
they) *and let us join our selves to the Lord in a per*
kal Covenant: The Lord sets down this as their c
mendation, and as an evidence of his begun Grac
work in them; They, no doubt, had words of
venanting before; but wanted this right imp
and desire and therefore sat still, but now they
much affected, stirred and put to their feet; It b
an effect of the Poured out Spirit on them. We
this is a good token of a begun work of Grace,
of persons their coming home to God; because
impulse towards, and desire of Covenanting
God speaks out these *three*: *First*, The sense of
need of him and that they cannot live without
and the stopping of their Mouth with Holy
and confusion before God. *Secondly*, An high
mation that they have of him, a Judging that
have no happiness but in him. *Thirdly*, It sp
our faith, in their actuall betaking of themselv
him for the up making of what they want and st
need of; There is some, what of all these in the
digal, who when he came to himself reckons thus
himself, 1. *I perish for hunger*, this Points at
sense of his need. 2. *There is Bread enough in my Fa*
house and to spare, which shews his Believing e
of the fulness of God for a supply of his need.

come

making him a Poor miſerable Periſhing wretch
pleatly happy. 3. His reſolution is, *I will go*
ſay, Father, &c. This holds out his actuall pur-
e of Covenanting with God, which hath always
in it: It is the ſame on the matter with this, *Come*
us join our ſelves to the Lord in a perpetual Covenant
The Uſe of it ſerveth to *ſhew*, what a ſerious or well
alified deſire after Covenanting with God is, and
erein it conſiſts: and thoſe things that are *marks*
, may alſo ſerve for *Directions* how to go about
right. *Firſt*, This Well qualified or ſerious deſire
Covenanting with God floweth from a *two fold*
viction, 1. From a conviction of Peoples ſin
breach of Covenant formerly, and of their di-
ce from God: whereof we ſpake ſomewhat the Laſt
: we are afraid that many of you think you
e, when yet ye never knew aright your guilt
eaking Covenant, nor took up aright the diſtance
ixt God and you: It's one ſort of deſire that a
le man hath to ſpeak with the Phyſitian, and an-
which a ſick man hath: it is of the latter that
ean here. 2. From a Conviction of the want of
Company; Theſe here know now, though they
Abrahams ſeed, that yet they are nevertheleſs na-
ly enemies to God and Chriſt and without both,
therefore they ſeek him, and to make a Cove-
with him. There are ſome that pretend to be
ing God and Chriſt, and yet they have him, they
k, alwayes in their hearts: but ſpeak ſoberly,
ye ever want or miſs him? It may be, at the one
d ye will ſay, we hope not, and at the next word,
haps, too often: and it is ſtill but a gueſſing at the
: when the *Prodigall* came to himſelf, he ſaw
he had been (to ſpeak ſo) in the wrong cloſe.
ndly, This well qualified deſire hath a kindly heart
eſs with it, which is a good, though a very rare
thing:

thing; *They go here weeping*, and when they are ſ
ing theſe words, *Come and let us join to the Lo
Covenant*, their tears are trickling down: It's a g
and hopefull deſire, which is expreſſed with
tear in the eye: proceeding from a ſuitably affe
heart: There are Alace! many of our deſires tha
not kindly affect, neither do they make any cha
the heart remaineth dead, ſtiff and hard under th
Thirdly, This we l qualified deſire puts on to dilige
and is not like the ſluggards deſire; therefore *the
and ſeek the Lord*: they are eager and earneſt in
matter and are taken up with it: This deſire will
the man ſometimes, forget to eat his bread, a
may to be to Pray ſeven times a day (what if I
ſaid twice ſeven times?) and very oft to with
from all company, at leaſt that is not edifieing
profitable, and to retire to the fields or to the Cha
quietly to lay, as it were, a chaſe by the purſu
Faith to the finding out of Gods Company: It
make him and her go to the pooreſt body in all
town or village, that is gracious, *to ask the wa
Zion*: this is alſo a very rare thing: ye all know
way to Heaven, as ye think, and this makes you
iſhly confident, till ye run your ſelves into the
and into the pit at laſt, if Grace, by making a ſa
change, prevent not. *Fourthly*, This well qual
deſire is a humbling deſire. there is no pleading
with God of the priviledge of their Relation they
to *Abraham*, and to the Covenant made with him:
cannot find in their hearts, nor have they confi
to do that: they Judge themſelves to be very un
him, and they carry humbly towards one another,
to ask the way at, and to get ſome knowledge of it
one another, how they may win forward: they are
the Spouſe, who ſaith to the Daughters of *Jeru*
Cant. 5. *If ye ſee my Beloved, tell him that I am ſi*

take my Commendations (as if ſhe had ſaid) him and lay out my caſe before him: ſuch ſerious humble Souls will be glad to take help in the way any body that can give it, which ſaith, that they diligent and Painfull. *Fifthly*, This deſire, as it is always making forward; *they* are *going* and *the way*; and though they have a ſtronge tide (as it were) againſt them, yet the wind of their own deſire and impulſe ſteereth them through and maketh them Stem the Port; and though they make but ſlow progreſs, yet it is always towards *Zion*. *Sixthly*, This deſire is a Peremptory and (to ſay ſo) an illimited deſire, and that in a twofold reſpect, 1. In reſpect of coming at God, It muſt have him and will not admit to the want of him, Communion with him it muſt have. 2. In this reſpect, that it maketh no conditions with God of it's own, but is heartily well content to take him on his own terms: This indeed is a notably good mark of a well qualified deſire, when a Soul deſires not ſo much to be at Heaven as to be at God, and when it is (as I Juſt now ſaid) content to take him on his own terms: many will have God and Heaven, but with ſome ſuch ſecret reſervation as this, that they get leave to brook their Lufts and Idols, that they may have liberty to tipple and triffle away their time, to take their fill of the World, to be in credit and reputation and to purſue ſome one thing or other in the World: or at leaſt muſt be allowed to go about the eſtabliſhing of their own righteouſneſs: but this deſire is waited with a forſaking of all Idols, without any allowed exception or reſervation and with the renouncing of ſelf-righteouſnes alſo in the Point of Juſtification; and therefore it's called, *Submitting to the Righteouſneſs of God*. It ſays not a word againſt the terms of the Covenant, but holds all: theſe things were good to be

ſeriouſly

seriously thought on, & sought after, in our appro-
ing to the Table of the Lord, to renew our Cov-
with him; and where they are not in some mea-
our desires will not be found to be of the right k-
it were therefore very suitable for you, to think,
ye may get your hearts quickened and warmed
vehement and unquenchable desires after this C-
nanting with God, and after the water of life; O!
ye any thing of this? There are some who have fo-
it in experience and who can represent it bett-
themselves then we can express it; ye who have
your hearts Panting for God, for the living God, as D-
saith, his heart did, *Psal.* 42. Can tell what
wishes were before, and that the Grace of God w-
such desires as have another sort of edge on them
have a holily disquieting and restless hunger fo-
breasts of Gods Covenant, and cannot rest nor be
fied, yea no not live without them.

Fourthly Observe, That *A people or person may*
some sincere desires after Covenanting with God, an
have much weakness, many infirmities and fears in
accomplishing of that their designe. Many poor puz-
and perplexed Souls may have this honest desire
yet not know well how to put the thing in Pra-
even like unto these mentioned here, who are
toward *Zion* to join themselves to the Lord in
venant, and yet are asking the way: they have
venanting with God in their eye as their great f-
but are ignorant in a Considerable measure of the
yet they sit not still till they get the way (as it
described on a Card to them: but they rise and
forward as they may. I nothing doubt, the tr-
this *Doctrine* is known in experience by some S-
though much tossed and puzzled Souls, who
some honest and earnest longings after him and
Covenanting with him; who yet know not
[illegible]

to win at him, or how to make this Covenanting ſticable: thus the honeſt well meaning Daughters *Jeruſalem* ask the Spouſe, *Cant.* 6. *Whether is thy loved gone, that we may ſeek him with thee?* There was ſincere deſire after him and a fixed Purpoſe to be him, and to decline no Labour nor pains in order coming by him: yet they know not well whether go for finding of him: even like honeſt *Mary*, *John* 21. Would fain have Chriſt, and comes the grave to ſeek him, and miſſing him weeps; when the Angels ſpeak to her to comfort her, will not do it: She continues ſtill weeping, and the cauſe: *They have taken away my Lord, and I not where they have laid him*: It was an evidence the honeſty of her deſire, that though ſhe knew where he was: yet ſhe could not be diverted any thing from a mournfull reſtleſs and diligent ſuit after his preſence. This may Proceed Partly, the *Firſt* Place, from believers their infirmity, their not being through in the knowledge of pel Myſteries: From their Ignorance of the ties and Conditions of the Covenant, of the ure, Properties, and Promiſes of it: If they knew kind and Condeſcending the Lord is: how he brings his Word; How little he will take their hand: How ſolid the Covenant is; How ſure Cautioner is, and how their Part of the Covenant undertaken for as well as God; they would not ſuch doubts and fears; hence, *Romans* 14. They are weak in Knowledge are ſaid to be *weak in* Becauſe through their Ignorance they have doubts: This makes me to think, that if of you had ſincerity and Seriouſneſs in the concern of your Salvation, ye would be much almoſt Inextricably Puzzled, how to Rid your in many things ye would meet with in your

condition, because of the abounding of your ignorance; ye cannot Alice! tell what Repentance is, what closing with Christ in the Covenant is, what Christs offices are, and what use should be made of them; and therefore if ye were put into any strait or Dump through the sense of sin, it needed be no great wonder that ye should be in much confusion and did not know what to do to get out of it: It were good, therefore, that ye studied the knowledge of God and of the Covenant; that ever God do you good, ye may have some clearness and distinctness in the way of the Remedy of your evil and of extricating you out of your difficulties. But that which keeps many quiet, is, Alice! their own Presumption grown to a great height, and the devils rocking them fast asleep in the cradle of Securitie: it's a wonder to see so many very confident of Peace with God, who yet know not how it is come at: when God touches your Conscience, ye will be put to cry, what shall we do? Because of your ignorance. *Secondly*, It proceeds partly from want of experience, hence, though some, it may be, have light and knowledge, yet wanting experience of the thing, they are at a stand and know not what to do in this or that case; Just as if a man were to go to *London*, and were informed of all the Towns and Posts in the way; yet when he comes to advance in his Journey not having gone the way before; he is often in doubt whether he be right; So it is with many who from literall knowledge can tell what faith and Repentance is, but when their Spirits are Jumbled (to speak so) confused and put through other; the matter looks far otherwise upon them: and they are like a man who coming to a shallow and safe ford of a River that is muddied, yet fears to take it, because he hath not ridden it before: whereas another that hath ridden it, throw it, can confidently hazard on it; and indeed no Marvell to see much of this even amongst Be-

Third cauſe or ground whence this may proceed, prejudices at the way of God, and of perſons at themſelves: men have naturally a fort of Goſpel of their own that they cannot go by, till ſomeway they be conſtrained: and when God puts them to it, they are at a ſtand: as for inſtance, there is this Prejudice in ſome, that they think none can go and warrantably take hold of Gods Covenant till they be ſo and ſo humbled: that they cannot go with Convictions and Challenges, till they get ſome more deep heart-work, or be in a better and more tender frame. Hence *Peter* ſaith to Chriſt, *Luke* 5. very unreaſonably, *Depart from me, for I am a ſinfull man, O Lord*; whereas *David* reaſoned otherwiſe and much more pertinently, *Pfal.* 25. when he ſaith, *Pardon my iniquity, for it is great*: and hence the queſtion ariſeth, what ſhal we do? and when they are bidden believe: they Object, Ah! we are ſinners, and have evil and hard hearts, and are unhumbled: look what Paſſed betwixt *Peter* and his hearers, *Acts* 2. He layeth out before them their horrid guilt in *crucifieing* Chriſt; they *are Pricked in their hearts*, and cry, *what ſhall we do?* He bids them *Repent and be Baptized*, which takes in *Faith*, and *verſ.* 41. It's ſaid, that ſuch were kindly touched, *Gladly received the Word*; Now ſay, what if they had objected, can we that have ſinned now, or a very little ſince, had our wicked hands been dyed in the precious blood of Chriſt, Believe on him? Come away (ſaith he on the matter) for there is no other way to Pardon and Peace with God: there was much of this in the Primitive times amongſt the Chriſtian *Romans*, *Corinthians*, *Galatians*, and *Hebrews*, by Prejudices at and wrong conceptions of the Goſpel and Covenant of Grace: and therefore they would have putched up a Goſpel of Grace and of works: they would have brought in the Ceremonies of the Law, and eſtabliſhed a ſelf-righteouſneſs: and this

in particular is one great Prejudice that the Devil La-
oureth deeply to poſſeſs the minds of wakened ſinn-
with, even to make them think that it's Preſumptio-
for them, though they would fain do it, to come to Chri-
and by *Faith* to cloſe with him, unleſs they be ſo an-
ſo qualified: as long as they are ſecure, he makes the-
take their Preſumption for *Faith*: but the next da-
when they are wakened and exhorted to betake the-
ſelves to Chriſt by *Faith*, he calls that alſo Preſumptio-
and indeed, as it is Satans manner to drive Sinners o-
extremes, So it is our way to run into extremes: th-
which made us call our Preſumption *Faith*, is the ſa-
which makes us call our *Faith* Preſumption: becau-
we lay it for a ground, that it is our honeſtie or go-
diſpoſition, and ſo and ſo qualified frame, that muſt co-
mend us to God: and therefore while we conceive th-
we have that, it's the ground of our Preſumption, a-
when the Conſcience is wakened and we find that w-
want that, we cannot believe. A *Fourth* Cauſe or grou-
whence this, in ſome, may proceed, who would f-
believe, is not ſo much their darkneſs and ignorance
the way, as the backwardneſs, frowardneſs, and de-
of their heart, that will not, for them, come up to
ſuch are puzzled and perplexed what to do, bec-
they cannot get it well done and as they would: t-
are like a good Archer that can ſhoot well, but ha-
deceitfull bow, which when he hath put his Arrow
the ſtring and hath drawn it to the very head, ſtarts a-
and makes him quite miſſe his mark: the fault and
feſt is not in the mans skill, but in the Bow: we the-
make uſe of this Compariſon, that the Holy Ghoſt
ſo in the Scripture, reſembling our heart to a *deceitfu-*
that turns aſide: So that, they who are acquainted
their own hearts, know not what to do with th-
how to guide them, and bring them up unto or
them at any thing that is good; and though

ay be, they could to good purpose give directions to
ers in such a case: yet they find their own hearts
y untractable to admit of them, as if they did not
t or meet with their own case. This is indeed a
ry puzzling difficultie, yet to such perplexed Souls
ere is no new direction to be given, but the renewed
ercise of faith, and to put the directions, which they
ow, in practice; and when one shot (to speak so)
gives, to essay another, not to seek (as it were)
new string, but to cast a new knot on it, and if two
ots should slip, to cast a third, improving more that
ace of the Covenant to make them hold better;
erefore, *Acts* 2. When those pricked in their hearts
, what they shall do, *Peter* bides them Repent; they
ere begun to do so, and he bids them be doing and go
: ye then that are indeed serious, and to whom your
rt comings are really your Souls burden, would not
ink it any uncouth, strange or extraordinary thing,
find desire and affection running far before your
nt and practise, (though ye would endeavour to have
em foot-side) a Christians desire may be a daves
rney (as it were) befor himself, as to his attainment:
d indeed in some respect it would not be good, if it
e otherwise, for it is no good sign of progres in Gods
y, when the desires of Persons go no further length
n their Practise, or when they think their Practice
s nothing short of their desires; both in that case are
e much suspected, for even eminently Holy *Paul*
s himself to be behind, *Philip.* 3. When he saith *I*
not my self perfect, but one thing I do forgetting things
are behind and reaching forth to those things that are
re; I press towards the mark: Where he came one
l in his attainment, his desire was ten, in a man-
, before him: and so is it with those people here
ken of, *Come* (say they) *Let us Join our selves to the*
; they find themselves to be behind, and endea-

vour to work themſelves up, and to draw themſelves and one another forward. We muſt now draw to a cloſe, and ſhall therefore but touch the following *Obſervations* and paſs them in a word.

Fifthly Obſerve, that *in Peoples covenanting with God their deſires and deſignes will be much ſooner Propoſed and laid down, then they will be got accompliſhed and put inexecution, or then they will win to ſatisfie themſelves therein*: although an Uaion be betwixt Chriſt and them, yet they are not ſatisfied, till they be ſome what clear and diſtinct about it: they are like the Prodigal, who being in another and ſtrange Countrey, ſaith firſt, *I will go*, then he ariſeth: and, *I will ſay to my Father*, before he actually ſpeak to his Father himſelf: calling him *Father*: Some reall acting of Faith Preceeds his more diſtinct & ſatisficing acting of it: there is a faith in reſolving to believe, before there be a reſting of Faith or ſtayed believing: and yet it's Faith that begets the ſame reſolution: if the Prodigal had not had ſome Faith of *enough in his Fathers houſe*, and of his Fathers affection, he would not have reſolved to go home: and theſe people mentioned here would not have ſet their faces towards *Zion*, if they had not had ſome begun ſtirrings of Faith.

Sixthly Obſerve, That *it is a good token to be asking ſeriouſly the way to Heaven, though the askers be not clear in it*: there is ſome ground to think that ſuch Perſons are in the way, and if they hold on and follow the directions of the word, they may come thither. It is far better to be diſſatisfied and to ask the Way, then not to ask, and yet to be ſatisfied with our own knowledge of the way.

Seventhly Obſerve, that *Perſons may fall very far ſhort of their deſire, and have much infirmitie, and may meet with many puzzling difficulties how to accomplish what they would be at: yet where a ſerious and longing deſire*

wakened after Covenanting with God, they ſhould go forward and follow it forth. This people are ſhort of what they deſired, and yet they go, and they know not (as it were) where to ſet down the next foot till they ask the way, yet they go on ſtill asking: there is no diſputing here, but forward we ſhould go: I ſuppoſe theſe here ſpoken of might have had ſeverall difficulties ſtarted and ſeverall obſtructions laid in their way, yet on they go: as, *First* This, that they were Covenant-breakers: yet they, taking ſeriouſly with it, ſtep over that, and ſay notwithſtanding, *Come let us joyn our ſelves to the Lord in a Covenant. Secondly*, they might have thought, that is was a very long Journey, and that they would never be able to go thorow to the end of it: beſides that they were under the dominion of ſtrange Kings who were *Heathens*: So it may be ſaid on the matter, and is often ſaid to ſerious Souls, that would fain believe, can ye believe? It will not be with you: are ye not under the feet of many Tyrannous lusts? And how will ye win free from them? yet they reſolve and muſt, yea dare not but reſolve to go forward: and the reaſon is, becauſe they reſolve to take with their guilt and to make uſe of the Covenant for anſwering and ſilencing of challenges: and they reſolve alſo, if the journey be long, to make uſe of the Covenant for ſtrength to make them hold on and hold out in it. The weak Believer when ſuch doubts are ſtarted, ſhould make uſe of the Promiſes of the Covenant, ſuch as theſe; *Faithfull is he who hath called you, who alſo will do it*, 1 *Theſſ.* 5. 24. *Return back-ſliding Children, and I will heal your back ſlidings*, ſaith the Lord; and then follows, *Behold we come unto thee; for thou art the Lord our God*, *Jer.* 3. 22. They yeeld themſelves to the Lord. *Third* Difficultie is their ignorance; they might have ſaid, we know not the way, and how can we think

to come where we deſire and deſigne to be? (
ſome will be ready to ſay, we can tell ſome words
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The Lord hedges up ſuch perſons their way w
thorns, that they ſhall not find their lovers; and up
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how? He brought you to Faith very inſenſibly,
trained you on peece and peece, and yet ye can
tell well how; but ye know certainly that it was
that did it; and in this Caſe, O! but it be go
ſingly to be given up to Gods leading and guidi
Who leads his flock like a ſhepherd, who gathers
Lambs with his arm and carries them in his boſom,
gentlie leads them that are with young, as it is, *I*
40. 11. The Lambs would run wild and ruine th
ſelves, if left on the Hills: but they are under the g
Shepherds overſight and tutorie (to ſpeak ſo)
bring

brings home the loſt ſheep on his Shoulders (as it was even now ſaid) gathers the Lambs with his Arm, and gently leads them that are with young; which not only ſaith, that he drives not hard, leſt they caſt the young; but that, as the Nurſe leads the little Child, otherwiſe then Ladies uſe to be led, by a gentile touch of their hand or arm) by the arm holes or by the lugs; when the Child knows not how to go and cannot ſtand on its own feet, even ſo leadeth he ſuch; I *taught* (ſaith the Lord, *Hoſ.* 11.) *Ephraim alſo to go: taking them by their arms.* When a poor Body hath Chriſt a forming in the heart, he will gently lead ſuch an one and deal wonderfully tenderly with the perſon: ye who come honeſtly to him may confidently yeeld and give up your ſelves to be his and guided by him, though ye be both weak and know not the way well; ye can but caſt a look to him (to ſpeak ſo,) or be ſweetly ſilent before him, allowing him to be doing and to take his own way with you; if you lay your ſelves humbly in the duſt, and wait what he will do to you, he will account that Believing; *The Lord is good to them that wait for him, to the ſoul that ſeeks him*; ſaith *Jeremiah Lam.* 3 25. *To wait on Gods leaſure*, is a ſaying much abuſed, but it is very good and commendable here; *It is good that a man ſhould both hope and quietly wait for the Salvation of the Lord.* Be not afraid, ſince I have exerciſed Souls, I ſay be not afraid, when he is (as it were) pouring you from veſſel to veſſel and putting you, for his own holy and wiſe ends, in ſome confuſion, ſo that ye know not well what to do, or to what hand to turn you; he is wondrous tender of you in that Caſe, and will have a ſpeciall care that you miſcarry not. This is a very ſweet Subject, if we could ſpeak ſuitably of it. Himſelf bleſs it to you.

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Jeremiah 50. *Verſ.* 4. 5.

.....Going and weeping: they ſhall go, and ſ
the Lord their God.

Verſ. 5. *They ſhall ask the way to Zion with their fa*
thither-ward, Saying, come, and let us Joyn our ſelves
the Lord, in a perpetuall Covenant that ſhal not be forgott

SERMON III.

IT is like, that, at the firſt reading of theſe Word
ye will approve both the deſigne that this Peop
have of engaging themſelves to God in Covenant, a
their endeavour to have their engagment ſo ſolid a
ſure, as it may not be broken any more, but may ho
for ever: we take it for granted alſo, that ye w
Judge, that the diſpoſition and frame of Soul where
they are, while about this great Buſineſs, is ve
becoming and ſuitable for ſuch as have dealt unfai
fully and foully in the Covenant of God, and are fro
the Conviction thereof ſtirred, and put upon Reſol
tions to engage with him of new and to enter ag
into a Covenant with him; we Heartily wiſh that
were a peace of our Exerciſe this night, before o
approaching the Table of the Lord the next day,
compare the frame and Sett of our hearts, with wh
theſe words hold forth in this People, frame a
diſpoſition to be.

We need not now ſpeak to the Scope of the word
it being ſo clear, and having been touched at befo
There is here a People Propheſied of, who are to
brought to Repentance and Covenanting with God
the Latter dayes, whoſe Spiritually good and deſira
fra

frame is described, *They shall go weeping and seeking the Lord*, each of them stirring up another, having this for their designe, and the Language of their hearts. *Come and let us Join our selves to the Lord, in a perpetual Covenant never to be forgotten.*

That which we would now speak a little to, is, *Two* Generals very much becoming a People who designe and intend to Covenant firmly with God: and seeing it is at this time, in a more especial manner, our professed designe to close the bargain with him, and in evidence thereof, are (if the Lord will) to partake of the Signe and Seal of the Covenant; as supposing it to be indeed a closed bargain, or at least, that it is seriously desired by us that it may be so; they will not be unsuitable for you to hear and make use of them.

The *First* General then is this, that *Covenanting with God, when People are in earnest in it, will be a very uptaking, exercising and weighty business.* This is clear here, if ye consider how these People go about this work; they are in very good earnest; and there are several evidences of it; *they are weeping and going*; they *are seeking the Lord*; *asking the way to Zion with their faces thitherward*; and every one of them Stirring up another to renew the Covenant, and to cast the knot so firmly, that it may be *A perpetual Covenant never to be forgotten*, and such as may never loose or be broken again; whence the generall is clear, *viz.* that where People mind in earnest the making up of a breach betwixt God and them (which is done by Covenanting with him) it will be an exercising and uptaking business to them. Ye may consider some Scriptures for confirmation of this, which will also hold out what it is; and namely, *Matth.* 11. 12. *The Kingdom of Heaven suffereth violence, and the violent take it by force*; The Lord is speaking there of mens making Peace with God thorow himself the Mediator, by which they are

brought

brought to heaven; and he tells, that it is a most serious business that will abide them brangling (to speak so) and using of violence; *Luke* 13. 25. *strive to enter in at the strait gate, for many will seek, and shall not be able*: it is a narrow gate, and there must be thronging and thrusting, to win in at it; men will be put to a sort of *Agony*, as the word signifies: consider also Paul's word, 1 *Cor.* 9. 24. *So run as ye may obtain*, insinuating, that there is a sort of running, wherein men are not in earnest, but indifferent whether they get the Prize or not; and therefore he would have them making earnest of it, and he Propoſeth his own practice as an example, and a Copie to them, *I therefore run not as uncertainly; so fight I, not as one that beateth the Air; but I keep under my Body, and bring it into subjection, lest that by any means, when I have Preached to others, my self should be a cast away*: these are the expressions of a man, who is in good earnest in this business: and his seriousness therein is Propoſed to you for a pattern, what way ye should run and fight: the like word we have, *Philip* 3. 13. *This one thing I do*, (it's an undertaking work to me) *Forgetting those things that are behind, and reaching forth to those things which are before, I press toward the mark, for the Prize of the high calling of God in Christ Jesus*; and *vers.* 11. *If by any means* (saith he) *I might attain unto the Resurrection of the dead*: every word hath it's own weight to make it out, that it is so his *one thing*, that he cares not what it cost him, so he may obtain it.

That which we would say further on this point shall be a word of Application in these *Two* or *Three Uses*. The *First* whereof serves for *Instruction*; would you know what is required of you as a direction to duty at this time? And would ye know if things be right in your preparation for the Communion? This may be a *Mark* to discern, and a direction on the manner;

to be ſerious, and to make it an uptaking buſineſs, your *One thing*, to be about it, as ſuch an occaſion and work calls you to be. And if ye ſhall *aſk*, wherein conſiſts this Seriouſneſs and uptaking exerciſe, in Covenanting with God? I ſhall Sum it up to you in theſe *Four*, which comprehend it. *Firſt*, The man is taken up, in reſpect of exerciſe in his Conſcience; convictions become freſh. Challenges are put home, he is pricked leſs or more at the very heart; there is ſomething within him that gives him a Conſcience-alarm, that puts in his hand a Libell, and aſſures him of an appearance before Gods Tribunal: and indeed unleſs ſome thing of this be, men will not be in earneſt; and it is clearly implied in the *Text*; For there are here ſharp Challenges, that make this People weep, and that extort tears from their eyes. *Secondly*, There is a ſeriouſneſs in reſpect of the work that it hath on Peoples hearts & affections; there will be a kindling of fires to have Covenanting with God at a point, with holy fear, leaſt they miſcarry in the doing of it; and theſe put together do much take up the man, and make him ſeek after thorow acquaintance with his own ſpirit, which he finds to be ſo fickle, inconſtant and back ſliding; and thus apprehending the work to be great and difficult, he is put in Holy fear and jealouſie over himſelf, leſt he marr the matter and make it worſe with himſelf; as it is ſaid of Godly ſorrow, 2 *Cor.* 7. 11. *What carefulneſs, what fear, what indignation, what vehement deſire, what zeal, what revenge it wrought in them*: Now when theſe are rumbling (to ſpeak ſo) thorow other in the man, and he hath an hard wreſtling to have the work ſecured, and is afraid leſt it miſcarry; Is it Poſſible, but he will be thirſty and much taken up? and this is alſo implied in the words; *Come* (ſay they) *And let us join to the Lord in a Perpetuall Covenant*; There is a deſire to have the Cove-

Covenant at a point, and they fear it ſlip, while they are caſting the knot; therefore they ſay, let it be a *Perpetuall Covenant never to be forgotten*: It's good to fear in the very time. *Thirdly*, This Serioufneſs is in reſpect of Peoples duties; It makes them pray that never prayed before to Purpoſe; It makes them examine themſelves, Meditat, Read and conferr that never knew before what it was to be taken up with thoſe duties: Therefore we find this People going and ſeeking the Lord and exciting one another: they put to their feet, and to reaching forward, ſo that they leave nothing undone, whereby they may attain the end. *Fourthly*, This Serioufneſs appears in the manner of their going about duties: there is another edge, than was wont to be, on their prayers, Self-Judging, and wreſtling with God: they are much like to *Jacob*: they will not let the Lord go till he bleſs them: they will ſtill wreſtle, though it ſhould be all the night: they cannot find in their heart to part with him on any terms: and (as the word is, *Iſaiah.* 64.) they *ſtirre themſelves to take hold of him*: they are not only *going*, but *weeping*: they are not for the faſhion in the work, they ſeek the Lord and ſtirr up one another to do ſo. May we then *aſk* you, are ye thus in earneſt making for the Communion? Nay (for this is not all) are ye thus in earneſt about Covenanting with God? which muſt preceed and go before, if things be right: it were good preparation, to have our very heart moving and fluttering (as it were) within us to be at this.

The *Second Uſe* ſerveth for *Expoſtulation* with many that pretend a deſire and deſigne of Covenanting with God, and that they would be at Heaven: but yet were never in good earneſt, to have things at a point betwixt God and them, and to make ſure a Covenant intereſt in him; The moſt part are, Alace! taken up with

with poor, low and inſignificant things, with unneceſſary things comparatively: If they be ſick, they will be in earneſt about the means of their health: if they ſuffer any loſs in their eſtate, they will be ſerious to have it made up: if their credit be impaired, they will be much concerned to have it repaired: they are carried forth with a ſort of Bentneſs towards thoſe things: but Ah! where is there a man or woman amongſt many, with their faces *towards Zion* in a Serious manner and with a reſolute purpoſe, that peace with God, Holineſs and Heaven they muſt have? Here is the great ſtop and ſtand: and is it poſſible, think ye, that ye can have peace in your going about dutie, while ye are not ſerious, nor ſtrive to win in at the ſtrait gate, when ye exerciſe not your ſelves to Godlineſs, when ye never (to ſpeak ſo) caſt your coat, or Strip your ſelves naked, as it were (as the word, 1 *Tim.* 4 7. Signifies) for that great work; when ye do not run and wreſtle, as thoſe who mind to obtain; but are intangled in the things of the World and languiſh with lazineſs in every thing that is Spiritually & truly good: how few are there under much exerciſe about the caſe of their Souls, afraid leſt they miſs the mark and Prize: with Jealouſie over themſelves, leſt they miſtake the way to Heaven? How few are there, who have it for their *One thing*, to be firmly Joined to the Lord in a perpetuall Covenant? It's my fear that amongſt all the great Number that are here, there be but very few to be found who are in earneſt in this great buſineſs. I ſhall hint at a few ſorts, that are not in earneſt. *Firſt*, Such who are very ſerious to be at the external ordinance of the Communion, and who will, it may be, take it ill, if they be keeped back from it, who yet never troubled themſelves, nor were ſeriouſly taken up with Covenanting with God, and with the ſtudy of Holineſs in all manner of Converſation,

or how to come by the enjoyment of his ſpeciall
gracious preſence: they can be yeer and day,
many yeers, without it and never miſs it, nor bee
bled with the want of it: Alace! It is not ſeriou
to be at the Communion, without this, which
profit you; and even ye that are not admitted to
Communion, are called to this. A *Second* Sort
ſuch, as are indifferent in all religious concerns;
care not for the Communion, and would not be
deſirous of it, if it were not a ſhame to them,
ſome reflection on them to be debarred from it; th
think, that whatever in Religion goeth beyond th
Job, is but preciſeneſs, Niceneſs, Vanity, Conceit
Fancy; ſuch never knew what it was to be troub
with doubting or Tentations about their *Soule* ſt
or the truth and reality of their Grace, nor what it
to be under any exerciſe of Conſcience on the acco
of much ſin and Guilt; nay they are glad and can b
themſelves that they were never under any ſuch f
ous exerciſe. A *Third* Sort is of ſuch, who are ve
civil in their carriage, but they have no more:
if Heaven may be had with Ceremonies and fair fa
ons, they will be in it as ſoon as any: but they can
endure to be at pains beyond their ordinary, to
hold of it, to do violence to their own negligence,
take the Kingdome of Heaven by force, nor in
leaſt to amend their Pace, and to be Serious, co
of it what may: Theſe are a dangerous company, th
have Communicated many yeers, and were never
barred, and ſo, think that all is well with them
that they may ſit ſtill and be at peace: I ſhall only
to ſuch, that was not *Davids* way, nor *Pauls* w
nor the way of any of the Saints, nor the way that Ch
Commended to his hearers: and I trow, he will
chalk out another way to you; not take you to Hea

a way by your ſelves, or in a way of your own: be not deceived, for God will not be mocked. A *fourth* Sort are thoſe who have been ordering and diſpatching their externall buſineſs, ſo as they may come to the Communion without diſtraction by them; but they have taken litle or no pains at all to put their hearts in order; litle or no time in Secret betwixt God and them, to examine and try, whether matters, as to their Souls ſtate and frame, be right, clear and ſtraight; It's the alone direction that the Apoſtle gives, *Cor.* 11. 28. *Let a man examine himſelf, and ſo let him eat*; That's a ſerious man who puts himſelf to that comprehenſive and up taking exerciſe in earneſt, who proves himſelf, if he be in the Faith; whoſe heart tells him that he hath not taken as much time in ſecret, as he hath done in coming to a preaching: It may be, many have come four or five miles to a Communion Sermon, who yet never Seriouſly once looked within themſelves to ſee how matters ſtood betwixt God and them: O ſad, Lamentable and Soul-killing neglect?

The *Third* Uſe Serves for *Exhortation*: and let me *Exhort*, *Beſeech*, and *Obteſt* you, to ſtudy to be in good earneſt in this buſineſs; Believe it, the buſineſs of Covenanting with God, ſo as, from this time forth, ye may have it made ſure and clear that ye are Gods and that God is yours, is a thing of greateſt Concernment: of infinitly greater, then if Kings and ſuch as are called Protectors were ſending Ambaſſadours to treat with you about making you great in the World. To preſs this a litle, let me *Ask* you, in the *Firſt* place, what think ye will come of it, if the Covenant be not made fiker betwixt God and you? Ye will moſt certainly live and ly ſtill, yea even dy ſtrangers to God, liable to his curſe and wrath ready to be inflicted on you: O lay this to heart, if ye Believe that

God

God will call you all to a reckoning, and that he will ſay to ſuch of you as are not in Covenant with him, *Depart from me, I never knew you*; Yea, ſuppoſe there were not ſuch great ground of fear as to that, as indeed there is; can ye promiſe to your ſelves Gods hearing any of your Prayers, the performance of any Promiſe, or the accepting of any duty off your hand as ſervice to him, till ye be in Covenant with the Lord? And think ye nothing or but little of this? *Second*, Conſider the great prejudice that follows on not Covenanting with God, and that will attend many in the viſible Church; *Many* (ſaith the Lord, *Luke* 13.) *Will ſeek to enter, who ſhall not be able*; The ſolid Faith of this would make many Congregations to tremble; for it's not only many profane Perſons, but many of them that countenance Ordinances, yea many of them that have preached and prayed to the Edification of others, and many of them who have heard Christ preach in their ſtreets, and who have countenanced faithful Miniſters, and furthered the work of God, and who have had indignation at others that did not ſo; who *will not be able to enter*; this word, with the other which we have, *Pſal.* 78. 34. Where there is ſuch a ſeeming ſeriouſneſs and perſonating of many Graces of the Spirit, and yet nevertheleſs, it is but *flattering of God with the mouth and a lying to him with the tongue*, (which is a very riſe and common thing among profeſſors, amongſt ſuch as profeſs Covenanting with God) ſhould put us in fear. And *Thirdly*, Conſider this, that ye have naturally ſuch hearts as others have that are ready to beguile you, and to back-ſlide and ſlip out from God, and are not thoſe beguiles and appointments of others written for our warning and advertiſment? And if any of you ſhould ſay, we hope there is no ſuch ground of fear as to us. That's but a bewraying of your Ignorance and ſenſeleſneſs;

ſe who are beſt acquainted with their own hearts
ll tell you, that it is a tickliſh and difficult buſineſs
deal truly and throughly with God: Do ye not
ow, that many take a counterfeit for grace? And
re ye not hearing lately, that many Hypocrites have
ſſonated almoſt (if there be need to ſay, almoſt)
ery Grace; ſurely many of you will find it true one
y, that *the heart is deceitfull above all things and
perately wicked*: and that ye have erred and played
e fools egregiouſly, & in nothing more then in truſt-
g your own hearts: for ſaith the wiſe man, *He that
uſts his own heart is a fool. Fourthly*, Conſider, that
is now come to a Nick and pinch with you, that
ther ye muſt cloſe the Covenant with God, or put
ur ſelves farther under his Curſe, and eat and drink
mnation to your ſelves: becauſe ye have mis kent
ds Covenant, and ſlighted Covenanting with him,
ſo have come as enemies to his Table, without
king your friend-ſhip with him: we declare to you,
at ere the morrow at this time many of you will
ther have a hit or a Miſs of the greateſt bargain and
the greateſt concernment that ever was made be-
xt parties: and although ye ſhould not eternally
apacitate your ſelves for Covenanting with God,
ich many may do, and bring themſelves under ſuch
ſad ſentence, that they ſhall never henceforth be
ickened nor awaked any more: yet ye may make
ur bands ſtronger, and may make the buſineſs of
ur Covenanting with God far more difficult to your
ves, then now it might be.

The *Second* general *Obſervation* is this, that *a ſoft,
der and melting heart is a good and ſuitable frame for
venanting with God*: would ye then know, what is
t frame for Covenanting with God? It's even this,
heart-melting frame; *They ſhall go weeping as they go*;
y have much ſeriouſneſs, inward ſtir and warmneſs

of

of heart, and that maketh it to melt, and (as it were) flow down before the Lord; this is according to that we have, *Zech.* 12. 10. *I will* (ſaith the Lord) *pour upon the houſe of David, and on the inhabitants of Jeruſalem the Spirit of Grace and ſupplications, and they ſhall look to him whom they have pierced, and ſhall mourn and be in bitterneſs, as one is for his firſt-born*: even when they are coming home, *and aſking the way to Zion with their faces thither-ward*, and about to enter in Covenant, they fall *mourning*; Hence, *Iſaiah* 44. 3. 4, 5. And elſewhere even almoſt where ever entring into, or renewing the Covenant with God is ſpoken of, the out-pouring of the Spirit is ſpoken of alſo; *a pouring water upon him that is thirſtie and floods on the dry ground: bringing Rivers out of Rocks*, &c. for preparing a People for the Lord. And this will be the more clear, if we conſider, that ſoftneſs and melting of heart gives a man a right impreſſion of himſelf, and a right impreſſion of God and of his free Grace and goodneſs; and it makes the heart to become ſolding, tractable, Pliant and yeelding to God, and alſo makes way for much Spiritual light and comfort, and for Gods reſtleſſ full manifeſting himſelf to the Soul that is ſo pliable and tender: for the Lord ſaith, *Hoſ.* 2. 14. *I will allure her and bring her to the wilderneſs and ſpeak comfortably to her*, or *to her heart*, as the word is; *Alluring* ſpeaker pliableneſs, that hath Gods Comfortable ſpeaking to the heart following on it.

The *Firſt Uſe* of this point ſerves to give you another *Mark* for *Triall*, if things be right and in good caſe with you, for Covenanting with God; and as the laſt of all, to commend ſuch a deſirable frame as this to you: would ye know then further, what is a right frame for Covenanting with God? Here it is, even to have a heart melting within, to have a ſoft tender and mournful diſpoſition of Soul: and would ye

this is? We think that from the words it may gathered to conſiſt in theſe *five* or *ſix* things that are to it. *Firſt*, There are ſome pricking chaſ- for ſin and wrongs done to God; they humbly owledge, take with and are made ſenſible of . *Secondly*, There is ſome miſſing and ſenſibleneſs the want of Gods Preſence, and of the want of munion and Fellowſhip with him; they know not where he is, but they are asking after him. *dly*, There is an ardent affection and ſerious deſire him and in Covenant with him; a heart filled love to God, whereby it is ſoftened and made w down, as wax by the fire is melted, and the n iron made ſoft. *Fourthly*, There is a Holy fear careſulneſs, whereby the heart is kept from ng cold and indifferent as to this condition, and ettling and ſitting down in it; ſuch a fear and bling as old *Eli* had, 1 *Sam.* 4. for the *Ark*, where- was kept in a fright: here is *going* and *weeping*, holy fear leſt the Covenant be again broken. *ly*, There is a ſelf-loathing, kindly humiliation exercise of Repentance, which eſpecially appears weeping: when ſerious looking into the per- own Condition ſo affects the heart, as it flows, ei- in tears without, and in ſighs and groans within, the latter without the former. There is a Holy rencie as to their externall lot, and an abſolute iſſiveneſs to the will of God to be dealt with and oſed upon as himſelf thinks fit: If ſo be they be ted into a Covenant with him, they are ſweetly miſſive to the terms, let God do with them what will, they know it will be well, if they get once in the bond of his Covenant, and that it will never ell with them, if they be without it: Though be ſomewhat general, yet it will be found to be a yea a narrow tryall: If ſoftneſs of heart beſpeak a

good

good frame and fit for Covenanting with God: A
where is it? The little heart-softneſs that is amo
us is one of the neck-breaks of Religion, and m
our growth exceedingly: what ſhall we ſay or th
of our condition, when we call to remembrance
ſeekers of God of old, who watered their couches w
tears and made their beds to ſwim: who min
their drink with tears and their meat with weepi
O! What is become of that now? Or what Reli
is this that we have in theſe dayes, in compariſon
that which they had, who were ſo ſerious and ſo m
affected and heart-wrought with their Religion, w
we are ſo chil-cold and frozen, when our hearts
ſcarce kindly warmed, much leſs ſoftned and melt
It is no wonder there be much lamenting for the w
of ſenſe and life, when there is ſo much heart hard
the contrarie of this heart melting ſoftneſs.

But it may be *Asked* here: How comes it to
that the People of God are now ſo unlike that w
Gods People were wont to be: So little ſoft
Contrit, and Melted? I ſpeak not of exter
weeping and ſhedding of tears: for there may
much of that, where the heart is but little ſoft
though not ordinarily: Often when the hear
inwardly melted, externall weeping in ſome Meal
follows, though the one of theſe may be and is ſo
times without the other: Neither do I ſpeak
that ſoftneſs which is peculiarly requiſit for
Communion: But of that which is called for in
ordinary walk, to make us folding, yeelding, & pli
to God, ready to receive any impreſſion that he
pleaſe to ſtamp on us: What (I ſay) can be
cauſes of the want of this. Or that we are not l
as Gods People were wont to be? I *Anſwer* F
It may be, that Profeſſors now have much m
conceit of their Profeſſion, and content themſel
be

with ye form, and w the Goſpels being clearer then it was in former days; and *God reſiſts the* ,yea even pride in the Godly: Trembling & ſuch evidences of Tenderneſs in ſeverall of thoſe mentioned in the Scripture, are not much to be with us, we are Alace! Very unlike them; a Word from God would have made ye Strongeſt em to Tremble, nay the Godly are ſeveral times Old Teſtament deſcribed to *be Tremblers at the* ; But we, very generally, are bolſtered up, in a er, with much ſtout heartedneſs and ſelf-conceit, we were above challenges, fears, doubtings and ling caſes of Conſcience: *David*, *Job*, *Paul*, and rs of the Saints, who had not ſuch ground for ye ſort of exerciſe, as moſt of us have, may I not ſay, of us have! Yet were more in it then we. Whence omes, were worthy of our ſerious enquiry. It's ble that Pride and Self conceit have much in- ce upon it. *Secondly*, We fear that Chriſtians dayes have much betaken themſelves to the rnal deckings and adornings of religion, with , in part at leaſt, and to the Prejudice of Re- it ſelf, of the ſoul and ſubſtance of it; The y of old were ſingle and Plain in Religion, (as is called *a plain Man*) and taken up with the r of Godlineſs; but many now are ſo much with gifts and are ſo fond of them; that a Cove- intereſt, ſelf denyal, Mortification and the like, them up the leſs? Many of you are at more labour Pain to hold up a Name, then to mortifie ſuch a as is a Self ſeeking humour, or to have matters ough and clear betwixt God and you. *Thirdly*, made more and greater account of Communion God then we do, ſeeking after it as a thing they taken up with, which now, Alace! is much ed: becauſe we hear that our Salvation doth

not

not depend ſimply on intimat and familiar fellow
with God, we are the leſs carefull and ſolici
about it; whereas of old, the want of it made t
Sick of Love, as the Spouſe is, *Cant.* 5. And
longing, fainting and out crying is there for it, *P*
42. 1. It was a Priſon to them to be in a Palace w
ing Gods Company: This is a main thing that ſo
peoples hearts, even to have the LORD mani
ing himſelf, to have the Light of his Cou
nance lifted up, and the beams of his love and
will ſhining warm on us. *Fourthly*, Too much ſee
of great things for our ſelves, for grandure or grea
in the world, in making godlineſs ſome way to be
and counting gain (as it were) to be Godli
Alace! it is not much our care to have victory
the World, and that it may have litle of our hear
Chriſt much of it: It's not the deſigne that we
with ſuitable vigour, even to be Heavenly mi
and to brook a ſoft heart: *Love not the World* (
the Apoſtle, 1 *John* 2. 15.) *Nor the things of the W
for whoſo loveth the world, the love of the Father is
him*: They ſo far overcame the world, that *they ſu
joyfully the ſpoiling of their goods, knowing in themſ
they had a better and an enduring ſubſtance in heave*
it is *Heb.* 10. 34. But the wicked, and men o
world, *having what heart can* wiſh, *when water
full cup are wrung out to them*; Gods People
thither, and will needs eſſay and try the comfor
a preſent world, what ſatisfaction they can yeeld t
as we may ſee *Solomon* did, to his great preju
for the things of the world in a great meaſure g
upper hand of him, and that *after the Lord had ap
to him twice*: It were good and much to be w
that many of you did eſpy this evil in your ſe
the Scripture inſiſts much in it, as that which
hearts are mainly carried out after: and yet w

none almoſt convinced of it: Men will be got convinced of groſs out-breaking evils: but of this evil, the moſt earthly minded wormes cannot be got convinced: nay even good people are hardly got convinced of it: but ye are not in the leſs hazard of it: and we wot well, it's a plague in the Generation that we live in, and hath much defaced Religion as to it's beauty, in the face of the Converſation of many: Oh! how much are they, in this, conformed to the world? And how Lamentably litle behave they like *Pilgrims* and *Strangers* in it, as the Saints did of old?

As A *Second Uſe* of this point, We have ground here to *Commend* to you the ſtudie of a Soul-fixing and faſtening condition: as ye would not make an unſure bargain with God, endeavour to have this meekneſs and melting of heart: This thing is that which makes a *man to ſit alone and to keep ſilence before God*, Lam. 3. 27. And ſo to be in a poſture of meeting and covenanting with him: ſuch of you as know nothing of this, and are not afraid of being hard, cold and dead in ſuch an occaſion, are in eminent hazard of loſing the good bargain: and wo to Security and hardneſs, that hath that as the fruit of it: and in the by we may obſerve that there is a Woe abiding many of you, who have had Serious thoughts of this frame, and eſpecially at this time. Therefore let me *Exhort* you to compoſe your ſelves, as having no deal with God, and as having at his love and favour, and his hatred and wrath laid together in the ballance, and as having life and death before you, and ſeriouſly to ſeek after ſuch a ſoft and tender frame of Soul as is fit for covenanting, for renewing the Covenant, and for comfortable communicating. But ſome may *Object* and ſay, It is very ſad, if this be peremptory, that perſons who would rightly renew the Covenant and Communicat, muſt be in a Soft and melting frame. *Anſwer*, It's uſefull, and it's

needfull, nay in ſome meaſure it's ſimply neceſſary. What ſhall we then do that want it? for *Anſwer*, wiſh many were *asking* the queſtion from ſerious Mind-ing, prizing and longing after the thing: for the want of Softneſs proceeds often from this, that we do not ſeriouſly mind it, otherwiſe, the want of it would make affect and afflict us, and would put us to ask after it: and God would not fail to give them direction that were thus *Asking the way to Zion*. Yet for your help in this matter, I would ſay theſe *three Words*. 1. Quietly take a view of your caſe and labour to have a diſtinct look of it: what luſts are up, what challenges may be Tabled, and keep a good count of them. 2. Endeavour to have faith in Exerciſe on Gods Covenant and promiſes, and be ſure that the Promiſe is ſicker that ye lay hold on, and ſee that ye make Uſe of it according to the Covenant: which is done, when with your Souls ye take hold of it: and that is not, nor ſhall be reckoned preſumption, when ye beſtir your ſelves from the Faith of Gods Covenant and Promiſes, laying the weight of that which ye would be at on the Promiſe, cleaving thereto for attaining of it: and in time through Gods Bleſſing, your unſuitableneſs ſhall piece-meal wear away, and ye ſhall become tender: and any bit of ſoftneſs and tenderneſs that ye win at, cherish and watch over it. 3. Make this a Particular errand to God, having your Eye on the Covenant of promiſe, and on this Promiſe in it in Particular, and on other promiſes of this Nature and to this purpoſe, as, concerning taking *away the ſtonie heart and giving a heart of fleſh*: *of giving you a new heart*: *of making you to loath your ſelves, for all your abominations*; apprehending, receiving and cloſing with Chriſt in the Covenant for attaining of it as a fruit of his purchaſe: for it is not gotten but in the Covenant: and therefore it's reaſonable that this Scripture is ſet down Promiſe-wiſe,

ſhall come, the Children of Iſrael and the Children of Judah together: your Heavenly Father who knows that ye have need of this thing (as it is *Matth.6.32.*) *Will give his holy Spirit to them that ask him*, as it is *Luke* 11. 13. And ye would credit and truſt him with the performing of that promiſe to you: and endeavouring to be Serious in having this for your task and work, ye ſhall find it made good for you and to you.

Jeremiah 50. *Verſ.* 5.

——Come, and let us Joyn our ſelves to the Lord, in a perpetuall Covenant that ſhall not be forgotten.

SERMON IV.

IT is a moſt deſireable deſigne and worthy to be driven vigourouſly by us all, to the proſecution whereof it would very well become us to ſtir up and rouze our ſelves and one another, according to the laudable Practice of theſe here mentioned, even to hasten towards a cloſure of the Covenant of Grace betwixt God and us: to have it ſounding loud in our ears, and to have it as the Language of our hearts whetted to an edge in purſuit of the thing. *Come, let us Joyn our ſelves to the Lord, in a perpetual Covenant that ſhall never be forgotten*: It ſhould be the great work and buſineſs of a Communion-Sabbath in a ſpeciall manner, as it is our profeſſed deſigne this day, to cloſe and make ſure this Covenant and bleſſed bond betwixt the Lord and us.

Having ſpoken ſomewhat formerly at ſeveral occaſions to theſe ſweet words, I ſhall not now trouble you further with the diviſion or explication of them: but inſtantly propoſe *Six* or *Seven Obſervations* from

them, and then ſpeak a word to the Scope, and t
Application of them, in the cloſe: and though it be
a ſhort word from each of them that we have to ſpe
yet they will be found to be very Concerning to us,
therefore we would take the more exact notice
them.

The *Firſt Obſervation* then is, that *There is ſuch a th
as diſtinct Covenanting, or mutual engaging in Covenant
twixt God and a poor ſinner.* This is clearly holden
in theſe words as their Scope; It were to no purp
for them to ſay, *Come and let us Join our ſelves to
Lord in a Covenant*, if there were not ſuch a thing a
Covenant-union of God and ſinners. The Scripture
full to this Purpoſe, and the treatie of Ordinances
kept up for this end; as we have it, *Iſaiah* 55. 1.
3. *Ho every one that thirſts, come to the waters, &c. I
cline your ear and come unto me, Hear and your Souls ſh
live, and I will make an everlaſting Covenant with
even the ſure mercies of David.* This is the Scope t
the Ordinances aim at. In Proſecuting of this a li
further, we ſhall, *Firſt* Explicat what covenanting
in generall. *Secondly*, What this covenanting w
God is, 1. In reſpect of the parties. 2. In reſpe
the terms thereof. And [illegible] reſpect of the grou
on which it is founded. *Thirdly*, To the form
this Covenanting.

Firſt then, Covenanting in generall may be clear
from what Covenanting among men is: Which
mutuall engaging of two parties on Mutuall ter
the one Party offering ſuch a thing on ſuch terms
conditions; the other partie accepting on thoſe t
and Conditions On which the offer is made: as we
in a contract of Marriage, the man engageth to be
Womans, on condition that ſhe be his, and ſhe enga
to be his wife; as he engageth to be her husband,

ch engageth to perform ſuitable duties to the other; nd we make uſe of this the rather that the Scripture deth to it in this matter.

Secondly, We are to conſider Covenanting, as it is twixt God and a ſinner: for we are not now ſpeaking of the Covenant of works betwixt God and *Adam*; herein there was made an offer and Promiſe of life on condition of Perfect Obedience; So that if he id that which was commanded him, he ſhould live; t we are now ſpeaking of Gods Covenanting with a ner; for that is the Covenant ſpoken of here: It indeed a great wonder that ever there ſhould have en a Covenant betwixt God and a Creature; But a ater wonder that there ſhould be a Covenant betwixt and a ſinfull Creature: whatever is ſpoken in ipture of the Covenant of Grace, belongs to this venant. *Firſt*, The *Parties* in this Covenant are and the ſinner, Gods Creature, but a ſinfull crea- e; It's the Lord *Jehovah*, and we the houſe of *Iſrael*, we the houſe of *Judah*. *Secondly*, *The terms* of Covenant are not, *Do this and live*, though the Pro- be the ſame, for it's life that is offered; yet it's on the ſame terms; for though the life be as good that which was promiſed to *Adam*; yet the terms far better: The ſubſtance of this Covenant we have down, *Jer.* 30. 31, 32, 33. and cited *Heb.* 8. 11, 12. unto which this ſame invitation doth here late; *I will make a new covenant with the houſe of Iſrael and with the houſe of Judah, not according to the Covenant I made with their fathers*; But this ſhall be it, *I will write my Law in their hearts, and I will be their God, they ſhall be my people*, &c. And *Come* (ſay they) *and let us joyn in it*: His engagement is to be their d, and their engagement is to be his people, and terms follow; which are on Gods part, free for- neſs of ſins through the Righteouſneſs of Chriſt im-

puted to them, thorow whom they are accepted, a
if there had never been a quarrel. And on their Pa
by Faith to take hold of him and of the Pardon of
which ſeparated betwixt him and them, through Je
Chriſt, as he is offered to them; Therefore, *Rom.*
6. It's called *the Righteouſneſs of Faith*, oppoſed to
Righteouſneſs of the Law, ſpoken of before; and wh
ſaith it? It ſaith not, *Who ſhall go up to Heaven?* n
who ſhall deſcend into the depth? *But the word is ni
thee, even in thy mouth, and in thy heart, that is
Righteouſneſs of Faith, which we preach, that if thou ſh
confeſſe with thy mouth the Lord Jeſus, and ſhalt belie
in thy heart, that God raiſed him from the dead, thou ſh
be ſaved*; That is, if ye make ſuitable uſe of Chriſt
your Peace with God, and give up your ſelves to h
to be his Servants, ye ſhall get peace and Pardon of
here, and Eternal life and Salvation hereafter. The
in ſhort are the terms on which God offereth himſ
to ſinners. *Thirdly*, The *Ground* of this, and how
comes to paſs, that ſuch a Covenant is acceſſible, is t
Mediators interpoſing in a Covenant of Redempti
with the Father concerning elect ſinners; wherein
hath procured this Covenant of Grace betwixt G
and ſinners, by his Performing the condition requi
of him in that Covenant; for this Covenant of Gr
and Reconciliation is nothing elſe, but the reſult
the Covenant of Redemption and the execution the
of; we had never had ground to ſay, that there
way laid down for our peace with God, except th
had been a Covenant of Redemption betwixt him
the Mediator; wherein the Mediator undertook
ſatisfie Juſtice for the ſins of the Elect, by bea
their iniquities; and hath the Promiſe of *being Sati
for the travel of his Soul, by his ſeeing of a ſeed, and by
Juſtificing many thorow Faith in him*; as it is *Iſaiah*
53. This gives the riſe to this Covenant of Grace

twixt God and ſinners; and therefore theſe *two* are put together, *Iſaiah* 55. 3. *Incline your ear, come unto me, hear and your Souls ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of David*; That is, the ſure mercies of the *Meſſiah*, the ſignation whereof, even of the Purchaſe of Redemption made by him, is by Covenant made over to the Believer in him; and therefore when we ſpeak of this Covenant, it always ſuppoſeth and implieth Chriſt, who *Iſaiah* 42. 6. Is called the *Covenant*; becauſe he is given for the ground of Covenanting betwixt God and ſinners; it being by him and in him, that God and ſinners meet; there being a gulf (as it were) betwixt ſinners and God, he hath made himſelf the bridge on which ſinners may come over and meet with God; and the Covenant brings us to Chriſt; as under the Law, Chriſt was typed out by the *Mercy-ſeat* and the *Ark*, wherein the law was put, to ſhew the linking together of Chriſt and the Covenant: the efficacie of the Covenant flowing from Chriſt, and the Covenant giving us a title to Chriſt, and making Chriſt acceſſible to us: It layes (as it were) a Bridge to us to tread upon, and makes an open door to us to enter in by Chriſt, and by Chriſt to the *Holie of Holies through the vail, which is his fleſh.*

Thirdly, As for the *Form* of this Covenanting it is, as in other Contracts, God making the offer; and the perſon accepting it; Gods offer is in the word of the Goſpel, wherein he ſaith, *Come and I will make a Covenant with you*: as the Apoſtle hath it, *Rom.* 10. *The word is near thee, even in thy Heart and in thy mouth*: and the ſum of it is, *If ye Believe in Jeſus Chriſt, ye ſhall be ſaved*: The propoſing whereof in the Goſpel, is the making of Gods offer before you, and it's as really Gods offer, as if audibly he were ſpeaking to you from heaven, as he once ſpake the Law on Mount Sinai:

it being his Authority, by which Ministers are sen
treat and close this Covenant with you: As it is
Cor. 5. *We are ambassadors for Christ, as if God were*
beseeching you by us: we pray you in Christs stead, be
reconciled to God. That is, be friends with him
entering in Covenant with him: and he sheweth
the ground of it: *For he who knew no sin, was mad*
for us, that we might be made the Righteousness of G
him: Gods offer is, I am Content to be thy God,
to make all that is mine forth-coming to thee for
good, upon condition thou quit thy own righteous
and betake thee to my Son the Mediator for righte
ness and life. The sinners Covenanting is his for
and distinct, at least, his reall consenting to that
on these terms, saying with his very heart, I am
tent to have God to be my God, not by vertue of
thing in my self, but by vertue of Christs satisfac
which hath procured access to sinners for peace
Reconciliation w God: and this is called *a Submi*
to Christs Righteousness: So then, there is a devo
of the Soul to God, a hearty consenting to give it
away to him to be saved and Sanctified, to live to
and to his Honour; as it is, *Isa.* 44. 5. *One shall*
I am the Lords, and another shall call himself by the N
of Jacob; and another shall Subscribe with his hand
the Lord; As if it were said, whose are you? and
person should say, *I am Gods*; for, as plainly
distinctly, at least as really and solidly, a pe
wrought upon by Gods Spirit, gives the Answer
return to Gods offer in his Covenant, and res
himself to God, as if Paper were laid down be
him, and he should subscribe his Name with his
to be Gods. There is an obligation really take
and a consent plainly given: the person with the
heart Subscribing the Contract; which, 2 *Chron.*
30. is called *a yeelding or giving the hand to God*.
com
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meth with ſtretched out armes in the Goſpel, and ſith, Man or Woman, who findeſt thy ſelf loſt, cloſe with me in my Son Chriſt, and thou ſhalt be ſaved; our conſenting is, our hearts catching hold of that and yeelding to him, as one ſtriking hands with other, with whom he hath before been at odds and variance; in ſign of his being content and ſatisfied to reconciled to him, & of his being ſo in very deed.

The *Second Obſervation* is, That *This Covenanting with hath with it or in it a near union and Conjunction with Lord. Let us* (ſay they) *Join our ſelves to the Lord a Perpetual Covenant*; the word *Joyning* hath in it a ſtrall *Emphaſis* being ſuch as is uſed to ſet out the junction that is betwixt the Husband and Wife; *this cauſe* (ſaith the Lord) *ſhall a man leave Father and Mother and cleave to his Wife*, and ſo the Wife eaveth to her Husband; Thus the word is, *Gen.* 29. *Now ſhall my Husband be joined to me, therefore ſhe his Name Levi*, which flowes from this root, *Added Joined.* In proſecuring this point a little, we would ak ſhortly, 1. To the nature of this Union. 2. the properties of it. *Firſt*, As to it's Nature we ld conſider, that there is, 1. A legall union, erein by contract and bond there is a transferring the intereſt of one Partie to another; which here; for *God* becomes the ſinners God, and ſinner becomes Gods own, as his portion Property; Even as in marriage, the Husband the Wifes, and the Wife is the Husbands, and Relation ſtands, though they ſhould be in Seve- Kingdoms. 2. There is a Myſticall union, which Spirituall and more Myſterious, whereby God meth one with Covenanting ſinners, and they me one with him; God by his Spirit dwelling the Covenanter, and the Covenanter dwelling faith in God; which floweth from the former.

mutually transferred right or legall union, and follow-eth on it: In which respect it's said, 1 *Cor.* 6. 17. *He that is joined to the Lord is one spirit*: He is *Gods Temple*, and *God by his Spirit dwels in him*: by this *one spirit*, is meant a Spirituall conjunction, Union or Communion whereby God takes hold really of the Soul by his Spirit, and the Soul takes a reall hold of God by Faith: they do mutually embrace each other, as the Husband doth the Wife by vertue of their Union. 3. This Union implyeth a nearness, a friendliness, an intimacy and familiarity, and it is opposed to distance and estrangement from GOD; The Covenant really entred into, is like a bond to keep the Believer near GOD, glued (as it were) and straitly Join'd to him: or it is a cementing with GOD, to speak so: By this Covenant GOD and sinners are made near and knit to one another and kept from ever Separating: There is such a near and strait Union betwixt CHRIST and Believers, as is betwixt the foundation or corner-stone and the house, yea as is betwixt the vine and the branches, *Eph.* 2. *John* 15.

Secondly, As for the properties of this Union by Covenant, a few of which we shall only now touch, not having access to inlarge, as this Subject by it self would require. 1. It is with the LORD himself, not with any benefit, common gift or Grace or Mercie, these follow the Union with himself, the Covenanter becomes *one Spirit with him* (as is said,) and saith the Apostle, *Eph* 5. *We are flesh of his flesh and bone of his bone.* 2. This Union is in and through CHRIST, by whom it is made up: he being the Temple and Tabernacle or meeting place wherein we meet with GOD: So that we are not anxiously to enquire, nor curiously to dispute here, how our Union with GOD and with the Mediator do differ: We unite with

GOD

GOD in him, and upon the Grounds of his Redemption, in which reſpect, our Union with GOD is more mediat. 3. This Union is very friendly, moſt firm and indiſſoluble: It's a wonderfull near and ſure Union. It is an inexpreſſible Union, and therefore we muſt here give over ſpeaking further to it, only looking to a word of it, *John* 17. 21. 23. in the 21. *verſ.* ſaith our LORD: *That they all may be one, as thou Father art in me and I in thee, that they alſo may be one in us*: It's ſuch an Union by the Believers being in GOD and in the Mediator, as is that, whereby GOD and the Mediator are one, though no parity is here to be underſtood, but a reſemblance only: and *verſ.* 23. *I in them and thou in me, that they may be made Perfect in one*: *I in them*, here the Union is moſt Immediat: *and thou in me*, there the Union is more mediat, *viz.* By GODS being in the Mediator dwelling in the Believer, and the Believers dwelling in GOD, (the fulneſs of the Godhead being in the Mediator) by his meeting with GOD through faith in the Mediator: and indeed, were there no more but this, It ſaith that this Covenant is a good bargain.

The *Third Obſervation* is, That *Union with the LORD by this Covenant is acceſſible to a run-away Sinner, that hath perverted his way, upon his coming a right, to cloſe with him therein on the terms of it.* Who are thoſe coming here to join in Covenant with the LORD? Even thoſe ſpoken of *Jer.* 3. 6. 7 *Backſliding Children, Treacherous dealers*, who are bidden *return, and he will heal their backſlidings*: Which could not be, if this Covenant were not acceſſible to ſinners: nay let me ſay, there is ſcarce any ſort of ſin, but the LORD out-faceth it in his Covenant, as we may ſee, *Jer.* 3. Where the LORD ſaith, *Thou haſt played the harlot with many Lovers; thou haſt ſpoken and done evil as thou couldſt*; yet *will thou not from this time cry unto me, my*

Father?

Father? If we look to the grosness of sin, were it like *Scarlet* or *Crimson*, *Isaiah* 1. 18. *It shall be made white like Snow and wooll*: if ye be willing and Obedient, saith the Lord, to close a Covenant with me, *ye shall eat the good of the Land.* In the propounding of the Covenant he will take away that exception of the grosness of sin which might stand in the sinners way, were it even rotten Hypocrisy, detestable indifferency and lukewarmness in the matters of God, putting the Person in hazard to be spewed out of Christs Mouth; yet he saith even to such (if they will indeed take his counsel and be content to have their deadly evils removed and their wants supplied) *I counsel thee to come and buy of me Eye salve, Gold, and Garments*: and *Behold I stand at the Door and knock, if any man will open the door, I will come in to him and Sup with him and he with me.* Only take this Word of Advertisment here, and then I shall clear and confirm the Doctrine further: when we speak of sinners access to God by this Covenant we mean, that there is access, only on Condition they take with their faults and come weeping, heart broken and someway suitably affected with their sin: these only are the persons that may comfortably expect this access, he seeks after such, though he will find none such till he make them such. For further clearing and confirming of it then, we would consider these *Four* things. 1. Gods end in the Covenant which will make out this, that there must be access to a run away sinner by this Covenant to union with God, when he comes home to him in the way of Repentance and Believing; because his end in the Covenant is *to save Sinners*, often spoken of; to *Justifie the ungodly*, *Rom.* 4. 5. *To dwell with Rebels*, *Psal.* 68. 18. *To get a Name and a Praise to himself* of being gracious: as it cannot admit of, nor let in a sinner upon this Condition; so it cannot but accept of a sinner

have

having this condition. 2. We would conſider Gods contrivance of the Covenant in making it ſuitable to ſuch an end, ſo as it may make the Riches of his Grace to ſhine, and may be effectuall for the gaining of ſouls; and therefore, 2 *Sam.* 23. 5. It is ſaid in this reſpect, to be *ordered in all things and ſure*: and *Jer.* 31. 33. compared with *Heb.* 8. The ſubſtance of it is ſet down compended in a few words, *I will Pardon their iniquity and remember their ſin no more*, &c. 3. We would conſider the adminiſtration of the Covenant; It's not in an immediat way, as that firſt Covenant made with *Adam* was, wherein there was no Mediator, neither was there need of any; but it is in a mediat way by a Surety and Mediator, who hath taken on and engaged for the debt of the Covenanting ſinner, and hath undertaken for his thorow bearing: now why is this adminiſtration and diſpenſation? But becauſe the Principall debtor is a bankerupt and not able to ſatisfie for himſelf; therefore he hath acceſs to come and get pardon, and to be friends with God thorow the Mediator. 4. We would conſider all the properties of the Covenant, eſpecially the freeneſs of it, and we will find that they ſpeak out this; It's a Covenant of *Sure Mercies*, *Iſa.* 55. 3. And all the Promiſes and articles of it reſpect ſinners, and hold forth this, that there is a way laid down, how a ſinner at feud with God, may get this Union made up by Covenanting with him.

The *fourth Obſervation* is, that *Covenanting with God is a very ſhort cut for the quieting, Peace, and happineſs of a treacherous back ſliding ſinner*: Therefore, when this People here ſpoken of are, in their Holy heat and warmneſs, ſtirred up under the Conviction and ſenſe of their guilt; as the ſhort cut to come to peace and happy condition, they ſay, *Come and let us Joyn our ſelves to the Lord in a Perpetual Covenant*. It's the learning of Gods office, and being content to be his ex-

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the account of Chriſts righteouſneſs, that they Pr
poſe to themſelves as the ground of their calm
quietneſs, and happineſs. This *Obſervation* impl
theſe *Three* things. *Firſt*, That Covenanting w
God, doth fully make the Covenanter happie, thou
formerly he hath been a miſerable ſinner; and
This is a good bargain, that makes a ſinner compleat
happy: It makes him to ſay, *Whom have I in hea
but thee? and there is none upon the earth that I de
beſide thee: Pſal.* 73. I ſhall name a few Scriptures
ſhew the full happineſs of a ſinner that enters in th
Covenant: The *firſt* whereof is, 2 *Sam.* 23. 5. *Altho
my houſe be not ſo with God, yet he hath made with me
everlaſting Covenant well ordered in all things and ſu
& this is all my Salvation, & all my deſire*: It's *meni
voti*, even all that heart can wiſh: and theſe wor
being conſidered as *David the ſweet ſinger of Iſra
his laſt words, when he is a dieing, they clearly impl
a commendation of this Covenant as full for the ha
pineſs of a ſinner. Another paſſage is, *Revel.* 21.
He that overcometh ſhall inherit all things: How is tha
even thus: *I will be his God and he ſhall be my Son*, th
is, in ſubſtance; I will declare my ſelf to be in Cove
nant with him. This is the compend of the comple
happineſs of Glorified Saints in heaven, and th
begun happineſs of Believers, of Sojourning Saint
here on earth, in a leſs meaſure and lower degree
for in Heaven God *will be all and in all*: and is not thi
a good bargain, and good to ſinners? Which com
mends it the more. A *Third* Place is, *Rom.* 8. Wher
it's told us, that nothing can be *laid to their Charge*, But
it's anſwered in this Covenant. They have a Cautioner
to pay their debt, and to ſtrengthen them for their
duties: *I will* (ſaith he) *be their God and they ſhall be
my People: I will put my fear in their hearts, that they
ſhall not depart from me: I will pardon their iniquities,*
and
all

all by-gones, *and heal their back-ſlidings*, they ſhall not get leave to go from me: would ye be pliable and yeelding to Gods Covenant; *I will put my law in their inward parts and write it in their hearts, and a new heart will I give unto them, and will cauſe them to walk in my Statuts and to do them.* *Secondly*, The Doctrine implies, that it is a full Covenant, or makes the Covenanter fully happy: So it makes him ſickerly and ſurely happy: 2 *Sam.* 23. 5. *It's a Covenant well ordered in all things and ſure*, who ever by Faith betake themſelves to Chriſts righteouſneſs, and lay hold on this Covenant; may expect Communion with God as certainly as *Adam* before the fall had it: for it's the ſame God that promiſeth who is as faithfull as ever he was: Hence it is called *a word tryed as ſilver in a furnace ſeven times*, a pure Word that cometh out of the furnace alwayes as maſſie and weighty as it went in: and the ground of the Covenant being Chriſts ſatisfaction, it makes it ſure. Therefore he is called a *tryed Corner-ſtone*, a *ſure foundation*. *Thirdly*, It implies, that, as it is a Sure, ſo it is a compendious and ſpeedy way to happineſs and of deliverance to the Sinner, which maketh much for Gods praiſe: He is a *very preſent help in time of trouble*, or *a ſpeedy help*, *Pſal.* 46. So, *Pſal.* 32. 5. *I ſaid* (ſaith *David*) *I would confeſs my tranſgreſſion, and thou forgaveſt the iniquity of my ſin*: Immediatly (as if he had ſaid) upon my confeſſion, without longer delay: and *Romans* 4. 7. This *Pſalm* is made uſe of to demonſtrat the Righteouſneſs which is by Faith in CHRIST.

The *fifth Obſervation* is, That *ſinners who are lying under a quarrel with God and have the offer of a Covenant, ſhould betake themſelves to it, and without delay put a cloſe to the bargain betwixt God and them. Come* (ſay they here) *and let us join our ſelves to the Lord, in a perpetuall Covenant*, whereby is holden out, that

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when a ſinner hath acceſs to the Covenant with G
he ſhould flee to it and take hold of it quickly.
this reſpect, Covenanting with God is compared
fleeing to the City of Refuge, Heb. 6. That whi
mean, in *firſt*, that a ſinner, who hath this *Covena*
his offer, ſhould take no other way for Juſtificatio
freedom from ſin and wrath, but hold to this only
ſeek to be Juſtified by it. 2. That he ſhould do
ſpeedily: when the word of the Goſpel ſaith *C*
he ſhould anſwer, *Lo I come unto thee*; when God
the Preaching of the Goſpel maketh a gracious dec
ration, that he will accept of loſt ſinners that come
him, and ſaith, *This is the day of Salvation, this is*
accepted time; as it is, 2 *Cor.* 6. 2. and when by
miniſters he waiteth on you, inviteth and wooeth yo
ye ſhould preſently, without delay or demurr, cl
with the offer and accept of the invitation.

The *ſixth Obſervation* is, that *Thoſe who are convin*
that they have ſinned and would fain be in Covenant w
God, ſhould endeavour to have it throughed and m
ſure, to have it an abſolutely cloſed and ended barga
This is very clear in this peoples practice, wh
concernedly ſay, *Come let us Join our ſelves in a per*
dual Covenant never to be forgotten, they think they c
not get it made ſure enough, and therefore they joy
never to be forgotten, to *perpetuall*, they Judged th
it could not Poſſibly be made too ſure: which ma
feſtly ſaith, that when God giveth an opportunity
enter into or renew a Covenant with him, we ſho
be Holily ſolicitous, in very good earneſt, and gre
ly concerned to have it made ſiker, as the words
Nehemiah 9. *verſ.* laſt, *We make a ſure Covenant a*
write it, and our Princes, Levits and Prieſts ſe
unto it, that word *Iſaiah* 44. 5. is remarkable
this Purpoſe, *One ſhall ſay, I am the Lords, and*
other ſhall call himſelf by the Name of Jacob; *and an*
ſu

shall subscribe with his hand unto the Lord; That it might stand (as it were) over his head, as being formally and explicitly engaged in, with heart and hand: and they that know how fickle and inconstant their hearts are; and how prone to deal loosely and unfaithfully in Gods Covenant, have good reason to look to this, that be sure work; that they get not the shell for the kernell, and go not down to the grave with a lie in their right hand.

The *Seventh Observation* is, That *There are sometimes beside other times, wherein some People beside others have it pungently Put to them to enter in, and to renew their Covenant with God.* These here spoken of, who say (having Gods pressing call to it, before they said it one to another) *Come and let us join to the Lord in a Covenant*; are put to it more then others, and at this time more then at another: in a word, People are then put to it in a more especiall manner, 1. As such a time when the Gospel is clearly, convincingly, and powerfully Preached unto them, Preaching of the Gospel being Gods way of meeting and treating with sinners, and the Ministers and Preachers there of being as his ambassadours Commissioned and sent forth by him to treat, and close a treaty with sinners, on the terms contained in their Commission: which when they with suitable concernednes and earnestnes do, their hearers are the more put to it. 2. They are thus Put to it, when some stirring and warmnes of affection towards Covenanting with God is wrought in them; or when their own frame through grace, presseth them on to it; as we may see it did in this People. 3. When the Lord oftner then once or twice, in frequently renewed opportunities of this kind, Puts People to it; and more especially in the Sacrament of the Lords Supper; the very sight and sight of the elements in the Communion speak plainly,

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on the matter, to the Communicants, are ye ind
in earneſt in the great buſineſs of Covenanting w
God; Since ye are now to receive the Seal of it:
ye be not, ye notably Profane the Ordinance; by ſet
a Seal to a blank charter: It is therefore called
Covenant; *This is the Cup of the New Covenant*: Bec
it puts you in mind of the Covenant, and puts y
to it, whether ye will really engage in it: It is
the Kings appointing a day for ſealing of Pardons
Rebels; his Proclamation *firſt* puts them to it, to acce
of the Pardon; *Next* the heraulds put them to it:
then *Laſtly* the ſet and fixed time or day of the ſeali
puts them Moſt of all to it: and ſo it is with you
this Ordinance, that we are by and by to be abou

We come now to the *Application* of all, where
we ſhall not inſiſt on all things that theſe *Doctri*
Miniſter ground for: but ſhall Pitch on ſome m
Uſefull, and which are the great Scope of the Te
and of the day.

And in the *Firſt* place, I would *Beſeech* you to e
deavour to gather and compoſe Your ſelves, and gra
ly to ponder what it is, that this day ye are preſſin
called to; It is even this, *Come and let us Join our ſel
to the Lord in a Perpetuall Covenant, never to be fo
gotten.* Know and Believe, that there is ſuch a thi
as Covenanting with God; That God is deali
with you to Covenant with him; and that it i
good bargain: *To you is this word of Salvation ſen*
And ye ſhould be very Seriouſly thinking how to g
it accepted and made uſe of; how to receive th
offer by Faith, and how to get your ſelves given u
and away to him; becauſe in this Covenant (a
ſhewed before) there is a Mutuall engaging; GO
offers himſelf and all that is in him to be ours, and to
be made forth-coming for our good: and we by Fai
cloſe with the offer, and give up our ſelves to him to be

his diſpoſe: have ye any ſerious thoughts of this? ſet your ſelves to it, and we in the Name of the Lord ſet you to it, for we cannot well proceed any further, till ye be at ſome point in this: are ye in earneſt? Is this your errand in being here to day? If not, why are ye come hither? Is it to ſee how the day goeth, or it is only to get your Communion, as ye uſe to ſpeak? Alace! what's that? It's to Covenant with God, and ere ye depart this place, to put it to a point, that it may be a cloſed bargain, that ſhould be your errand.

And therefore in the *Second* Place we *tell* you, that the great God is content to Covenant with poor, feeble and ſinfull Creatures, whereat ye may wonder, and ſay, Is it ſo *in very deed that God will dwell with men on Earth*? Will he indeed Covenant with men, with ſinfull men, with Treacherous dealing men, with backſliders? Yea we tell you, that it is ſo; he is content to be your God, and that ye poſſeſs all things in him, content to pardon you all your ſins, to give you Grace and Glory, even every good thing: to enter you heirs to a Kingdom, and on good and eaſie terms: to do it freely *without Money, and without Price*, If ye be but indeed content to accept of His offer on his eaſie and very reaſonable terms: and may not your very hearts laugh within you at the hearing of the glad tydings of this Covenant, and that God is yet content to make it up with you? O how ſappie and Maſſie is this! and that is a very ſweet word to this Purpoſe which we have, *Pſal.* 67. 6. *God, even our own God ſhall bleſs us*, which may make the Believer ſmile: This relation of *our own* maketh the bleſſing double: and it flows from this formal, at leaſt real Covenanting and union with God, and the Believer hath a right to this and all things: He hath here an offer and another ſort of right, than he hath to his houſe and lands or cloths, it's right to God, that giveth a right to theſe things. I

mean

mean a Spiritual right: for we ſpeak not now of
which is civill: let us, therefore, ſtay our ſelves
wonder, and be ſtirred and affected with it, that
infinit and al-ſufficient God is content to make
good bargain, and even now to make it with us Sin
even with inſignificant and unworthy us.

Thirdly, We make *Proclamation* of this bargain
you, and avouch, that there is Salvation offered to
ners, and to be had through Jeſus Chriſt: the L
alloweth and warranteth us to make this proclam
tion, as well as he did *Jeremiah*, when he ſaith to h
Chapter, 3. 12. *Go and Proclaim these Words towards*
North, return thou back-ſliding Iſrael, and I will not c
mine anger to fall upon thee, for I am mercifull, ſaith
Lord, and will not keep anger for ever: He alloweth,
be Peremptorily Commandeth that ye ſhould be
it: and therefor when we have laid the Covenant
fore you; what ſay ye to it, what will ye do?
muſt have an anſwer from you: ye have his W
and Oath for confirmation of it: O Believe and
hold of it, and ye ſhall get the ſeal from us as his C
miſſioners; who treat with you, according to
Commiſſion, in his Name. And here we muſt be
ticular, and be ye particular with your ſelves:
and receive what we ſay to you with a warrant,
word of the Lord, for it is no leſs his Word now,
it was when *Jeremiah* and the other Prophets ſpok
when the Apoſtles ſpoke it, yea when Chriſt ſpak
himſelf: Is the ſame Covenant and the ſame wo
that this day is preached to you; The Lord calls u
ſtir up our ſelves, and to ſay in good earneſt, *C*
let us join our ſelves to him in a Perpetuall Covenant.
The party inviting is the Lord Jehovah, in the M
ator, and ſure he is a moſt, yea *the* moſt excell
Party; *thy maker* (ſaith he *Iſaiah* 54. 8.) *is thy Huſba*
2. There are in this Covenant excellent Promiſ

God is content to be your God and to take you for
people and Spouſe, to Pardon your iniquity, to
your back-ſlidings, to Sanctifie and ſave you,
to make you eternally happy: and are not theſe
rable? 2. It calls you to give your ſelves up to
; and indeed it is very reaſonable, that if the
band give himſelf to the wife, ſhe ſhould give her
to him. Are ye then content to treat with God in
Mediator, and to be his on his own terms? It is
od to meet and treat with God in him. Have ye any
und to except againſt this? Doth it pleaſe or diſ-
ſe you? ſay to it, tell your mind: For I declare to
, that if ye get him to be yours, you muſt needs be
I fear many of you ſtand and ſtick at this, not-
ſtanding the high reaſonableneſs of it: is this,
k ye, an evil, diſadvantagious, or prejudicial ex-
nge? whether is it better that the one and only true
reign over you, then that Sathan and a multitude
ſtrange Lords, your Luſts, taking the Throne (as it
re) by turns, ſhould reign over you? It's both ſad
ſtupendious, that ever this ſhould be ſuffered once
ome in queſtion or debate; and yet, Alace! it's
, or ſome thing like this, at which it will ſtand:
er ye will not take God for your God; or ye will not
e your ſelves to him to be his People, on his own very
ſonable and eaſie terms? and I trow, ye will make no
er. I would, therefore, yet again put you to it:
it's the very thing that ye are called to, the great
neſs of the day, and it's come even to the ſhock.
And therefore, labour to be at a point, whether ye
ll cloſe with him or not: If ye will ſincerely ſay, we
e the Lord to be our God, and give our ſelves to
, to be his People and ſervants: then we ſay to you,
aſſure you in his Name, that this Cup, that by and
e are to drink, ſhall be according to his warrant,
new Covenant in his Blood. And to preſs you to the
thing,

thing, let me but *Ask* you a few *Queſtions*. 1. Is there not need of Covenanting with God? Are there not many ſins on you ſcore? Is there not a quarrell twixt God and you? Is not this bargain meet and reasonable for you, which holds out remiſſion of ſins and peace with God? are ye not urgently called to it? And what ground of challenge will it be, think you, that this was in your offer, and on very free and easie terms, and ye would not accept of it, but would needs deſtroy your ſelves? 2. If there be ſin and a quarrell, is there not a neceſſity to have it taken away? How ye laid your account and reſolved not to be ſolicitous and carefull, whether ye be friends with God or no? And if ye will not ſay that, why do ye not enter the Covenant? 3. Is there any other way to get ſin pardoned and the quarrell taken away, but by making use of your Covenant with God? *David* or any others that were ſaved, were they ſaved any other way? The Covenant was *all his Salvation and all his deſire*. What will ye ſay in the day of the Lord, when the Trumpet ſhall ſound, and he ſhall call you to an account for refuſing his free and Gracious offer; when there ſhall be no more treating with you, when he ſhall ſay, now make your own Conſcience ſay to you? It was plainly told you, that there was a quarrell ſtanding betwixt me, and you; It was told you, that I was willing to enter into a Covenant with you, and to remove the quarrell, I ſent my Meſſengers unto you for this end, but ye made light of the matter: Say to it, O ſay to it, ye muſt ſay ſomething, *Yea* or *Nay*; ye are not left to be indifferent and to keep up your ſelves in this matter. I tell you if ye ſay not *Yea*, ye ſay *Nay*; and as the Apoſtle ſpeaks, *Acts* 13. 46. Ye paſs ſentence upon your ſelves, *and judge your ſelves unworthy of Eternall life*: It's interpretatively a ſaying, that ye will not have Heaven and life thorow Chriſt; and therefore, as

uld not deſtroy your own Souls, I beſeech you, nay
reſt you in the Name of the Lord and for his ſake;
ept of this Covenant. We tell you and as the
ſſle hath it, we ſay, *Be it known unto you, that through*
Chriſt remiſſion of ſin is preached to you: He hath
rchaſed life and Salvation to ſinners, And *to you is*
word of this Salvation ſent: Give, O give your con-
nt to the bargain, and that is all we ſeek of you.

Now to Proſecute this a little, and to put you yet
ther to it, becauſe it will ly before God, whether
have put you to it or not, and whether ye have
epted of this Covenant or not: whether we are in
neſt in Propoſing it, and whether ye were in earneſt
loſing with it: Conſider, 1. The Perſons whom
put to this, and the things that we put you to. 2.
terms on which. 3. The grounds from which,
4. The qualifications and directions whereby.

firſt, As for the perſons whom we put and preſs to
Covenanting with God: It's not thoſe only who
e gotten their tokens warranting them to come to
Table, nor thoſe only that are debarred and ſo have
no tokens: but it's all of you, *Thoſe who are afar*
and near hand: but differently: To the tender Soul,
ſay, come forward: to the ſecure we ſay, Humble
ſelves and then come and join in this Covenant.
thing we call you to, is to take the Lord to be your
, and to give up your ſelves to be Gods, we call
to take God to be your Maſter, and your Father,
r Saviour, your Head, your Husband, your Friend,
your all, and that is no ill nor ſmall offer: and we
you to give up your ſelves to God, to forſake your
ers houſe, and all your kindred and to cleave to
: *to join our ſelves to the Lord*, as the Text hath it:
as it is ſaid, *The Prodigall Joyned himſelf to a certain*
man, So ye would joyn your ſelves to the Lord, and
beholden to him for your life.

Secondly

Secondly, As for the Terms, they are in short: Seeing God saith, accept of my Sons Righteous and ye shal be my Sons and Daughters: ye would t accept of it, and take and put Christs Righteousn the place and Room of self-Righteousnes which w the Covenant of works: found your plea before Go nothing that ye can do, but on Christs doing and fering for you, which now by faith ye resolve to ad to, and resigne your selves to him without any rese tion, to be guided and saved by him, in his own

As for the *Third*, How, or from and by what gro we put you to this: or rather how doth the Lord us all to it? *First*, Ye are put to it by his offer in Gospel: which, in discretion, calls you to give an answer; he cries, *Come unto me, and I will ma everlasting Covenant with you, even the sure mercies o vid*, And doth he not require an answer? And not incumbent to us who speak to you in his Na to crave your answer? We declare to you all, ye may if ye will, come to be Joined with Go Covenant, and may be sure to be accepted of as h ye come aright; Now, what say ye to it? either must look on this as a cheat or cuningly devised f or if ye dare not look on it so, ye must accept of it make it welcome. *Secondly*, Ye are put to it, in respect that the Lord brings you now and then u some conviction of the necessity of your peace God; something within you saith, that peace God is worth the having, and needfull, that this good bargain, and that ye have need of it, and are now and then some raw resolutions to put it point; and it may be there is something presently puts you to it; and if not, so much the more ye w put your selves to it; least *the Kingdom of God be from you*. *Thirdly*, Ye are put to it by this same S ment; is it possible that ye can take the Commu

a Seal and confirmation, except ye Covenant with
before; If ye will not Covenant, ye prove your
to be Treacherous diſſemblers in going to the
munion, and to be liars to God; when he preſents and
rs his Covenant: ye profeſs to take his offer and to
the Covenant with him, but ye refuſe, as it were,
ke the Pen in your hand, or do throw it away: when
preſents to you the Cup of the New Teſtament, ye
k the Wine and ſpill the Blood, and ſo become
of the Body and Blood of the Lord, when ye deſ-
it, and will not make uſe of it, nor Covenant with
that ye may get the uſe of it. And therefore,
thly, Know, that ye are put to it preſently and
mptorily, and that the Lord will take it for a re-
ll and for a ſcorning and deſpiſing on your part, if
it not; and do ye think it a little matter to have
a guilt lying on your ſcore? what know ye, if
God ſhall offer to Seal a Covenant with you
in? and therefore we put you to it peremptorily,
to theſe *Three*. 1. As to the thing, that when he
tes, ye come, when he offers, ye receive and give
Lord your anſwer, not *a nay ſay*, but a *yea*, as ye
be anſwerable: and upon your ſaying *Yea* to this
enant on his Terms, we declare in his Name, that
ſays *Yea* in taking in the ſinner that fleeth unto
2. As to the whole of the thing; for ye muſt
half Gods Covenant; but as ye accept of God to
yours, ſo ye muſt give up your ſelves to him to be
; and as ye take Chriſt for paying of your debt; So al-
ye muſt take him to help you to do your dutie; take
herefore, and ſubmit your ſelves intirely to him in
Covenant. 3. As to the time, ye muſt do all this per-
ly; for the Lord doth not allow us to give you an
, or to promiſe to treat with you one hour after
; It's now, *Come and let us join our ſelves to the Lord*;
no difficult thing that ye are called to; It's *to*

believe with the heart, and to confeſs with the mouth [illegible] *Lord Jeſus Chriſt*, as it is, *Romans* 10. 9. The Object [illegible] Chriſt; the Condition is *Faith*, whereby he is grip[illegible] and taken hold of, and which goeth out towards him [illegible] the word; And ſo ye have no more ado, but when [illegible] offer and Promiſe comes out, to accept and ſubſcr[illegible] and to ſay, *I am the Lords, I will be his, to be ſaved [illegible] his Righteouſneſs and made Holy by his Grace*, b[illegible] which are contained in the Covenant; I am conten[illegible] be beholden to him both for Holineſs and happine[illegible] and it ſhall be a bargain. The Lord himſelf perſw[illegible] you to do ſo, and that preſently without delay[illegible] dallying, or ſhifting and off-putting.

Now it may be, that ſome think this to be a g[illegible] bargain, but they know not how to make it ſure [illegible] ſiker, ſo as it may hold for ever. And therefore t[illegible] the laſt thing, that in the 4*th.* Place, we would ſp[illegible] little to, *viz.* How ſhall a perſon Covenant with God [illegible] know that he hath done ſo in very deed? (for the *Dire[illegible]ons* how to Covenant are ſo many evidences of C[illegible] nanting, when performed:) For *Directions* then in[illegible] matter; we would in generall, in the *Firſt* Place [illegible] ground to ſuppoſe and take it for granted that ye k[illegible] what ye are, even ſinners, and that Sin hath laid [illegible] Foundation of a quarrell betwixt God and you, and [illegible] ye know what he is a deſigning and doing by this Pre[illegible] ed Goſpel, even to bring ſinners into this Covenant, [illegible] to have an union made up betwixt him and them: bu[illegible] will, belike, ſay, I know not how to make it ſure: th[illegible] is no anſwer to this, but, be doing, till ye get it made ſ[illegible] for your aſſureneſs moſt flow, either from ſomethi[illegible] Gods ſide, or from ſomething on your ſide, ye dare [illegible] ſuppoſe, ſay that it flowes from any thing on Gods ſi[illegible] if ye ſhould, this is the way to make him ſure (to ſ[illegible] ſo;) and if it flow from ſomething on your ſi[illegible] bides you, *return back-ſliding Children, and he will*

back-ſlidings, and make it ſure. But in *the Next* ...e and more particularly, conſider, 1. Your end ... deſigne, what ye would be at; ye may have ſome ...erall aim at ſomething that is good in it ſelf; but ...t is not enough, it muſt be ſomething more Par...ular and peculiar: Is it to get God to be your God? ...th that fill your eye? Is it to get your back-ſlid...gs healed as well as pardoned? That is right, if ...ur aim be to have God and Spirituall good; I ...ention this the rather, becauſe ſome may love God ... the Covenant, for ſome temporall good; whereas ...ers love him and his Covenant mainly for a Spi...tuall good, and think themſelves well come to and ...de up thereby. Wherein lyes the difference will ye ...? I *Anſwer* in a word, to love God and the Cove...nt only or mainly for temporall mercies, is ill and ...ſh: but to love God and his Covenant, to be ...de thereby really happy in the enjoyment of him, ... to be made conform to him in Holineſs: is good ... deſirable, and neither ſelfiſh nor ſervile and ...rcenary: as it is no unkindlie-like token in a wife to ...e her Husband, to be delighted in him, and to like ...ll to enjoy his company: ſo it is a kindly like Mark ... a ſoul to love God, on the acount of the happineſs ... Holineſs that are to be had in him, and from him: ...ve to God ſhoulders not out all regard and love to ...r ſelves ſimply, but it ſhoulders out love to luſts, ... all inordinat love to ſelf and to every Idol, nay ...'s inconſiſtent with true love to God not to care whe...r we be happy in the enjoyment of him or not. 2. ...ſider how, and by what means, and on what terms ...e ſeek to come at that end: are ye ſecure, and ſenſ... of your ſin and miſery without God? It's very like, ...t ye make but a blind bargain whereof ye will have no ...ll advantage; but have ye any kindly touch of ...r ſin and miſery, and of your need of a Saviour?

and have ye Recourſe to him, as one *Able to ſave* [illegible] *uttermoſt all that come unto God through him, and who for ever, to make Interceſſion for them?* Ye may [illegible] ſomewhat of your ſincerity in Covenanting w[ith] God the way that ye come to him. 3. What uſe ma[ke] of the Mediator, when ye are come to him? Is [your] peace with God, and your hope of holding by [the] bargain grounded on him? Do ye lay the weight o[f] the good ye expect on his mediation, on his Satisfa[c]tion and interceſſion, on his purchaſe? Do ye hold [it] thorow him? That's a good token. 4. Are ye c[on]tent to give to God, as well as to take from h[im]? To devote your ſelves to him for Service as well a[s] enjoy him and Happineſs in him? This alſo is a g[ood] token, as well as a direction. 5. Are ye in [a] Holy fear and Jealouſie of back-ſliding; and is [it] your eye and aim purpoſely to Article this with [the] Lord, *to put his fear in your heart, that ye may not d[epart] from him*; many perſons will ſometimes in a wa[ke]rife or in a good mood (as we uſe to ſpeak) come [near] as *Agrippa* did, but quickly fall off, and return [to] their wonted byaſs, coldneſs and indifferency; th[ere]fore in your Covenanting with God there would [be] much Holy fear, leſt it be not ſound, leſt it hold [not]. Let your Soul ſay, now I am abſolutely and unre[ſer]vedly given away to God, not by *Mortgage* or *W[ad]* only (to ſpeak ſo) but without reverſion, even [for] ever. 6. Ye would come to cloſe actually with G[od] himſelf in Covenant: many come to the word [or] Sacrament to get, as they think, ſome good, [but] come not to the Covenant, to be really and per[ſo]nally Joined to the Lord himſelf. 7. Ye would [have] after ſome heart-warming, by Gods Spirit within [you] and ſome lively exerciſe of your faith in him, as [I] ſee to be in this Peoples caſe. 8. Perſons that [are] in earneſt will be much affected with bygone ſlips,

and unfaithful dealings with God, and are afraid falling back and of dealing loosly with the Lord; this puts them on to be more Solicitous and careful, to take on the mo hands, and to cast the knot the ...er, because the heart is deceitful; *Come* (say they ...) *and let us Joyn our selves to the Lord, in a Perpetual Covenant never to be forgotten*; They are not content with a Covenant, except it be siker; the heart protests against it self if it shall draw back, and resignes and renounces its liberty to do so any more, if it may be called liberty. 9. A person would aim to have himself sure and satisfied as to this, that he hath really given his consent, that he may have quietness in the ...rance of its being so; yet not laying the weight of his Peace on his clearness and assurance: but because his comfort much depends thereon, therefore he will endeavour to have any blank filled up, and the business put to a point, he comes to this Covenanting with Holy fear, self suspition and jealousy: and goeth from it with fear; and as he is attended with this fear in Covenanting, so in receiving the Sacrament the Seal of the Covenant; *Come* (say they) *and let us join our selves to the Lord, in a perpetuall Covenant that shall never be forgotten*; O! So sure as they would have it; ye who shall thorow Grace come thus, shall find the Lord Jesus waiting and ready to welcome you.

But it's like, ye will *Ask*, how is the Sacrament made useful and helpful in this joyning to the Lord in Covenant? I *Answer* in generall, as to the Believer, that all the Promises are his, and it Seals all the Blessings of the Covenant to him, Because the condition of the Covenant is found in him; Even as a pardon given to a Rebell on condition he lay down his Arms, when he doth lay them down and accepts of the Pardon, the Seal is appended to it, which makes it firm and sure. But what if the persons doubt of their having

entered into the Covenant? *Answer* 1. They
either such as are meer strangers to God and have
desire after nor respect to the Covenant, those
under Gods curse and shall get no good of the Sac-
ment; because thy resolve not to take Christ to fu
the condition of the Covenant in them, and are
in earnest to be in under the bond of the Covena
yet if even such would seriously resolve to fulfill
condition, or rather to take Christ to help them
fulfill it, they should be welcome: or they are
as are doubting, though they have some honest de
such would remember, the bargain is Mutuall,
they must engage to God, if they would have G
engaged to them; and if ye have not done it bef
do it even now, and the Sacrament shall be usefull
helpfull to you, in these respects more *Particularly*.
For sealing this general truth, *If I believe in Chri
shall have Eternal Life*; In which respect, it's like
pardon offered to a Rebell on condition he lay do
his Arms; he would first see it in writ, and then
would have it Sealed, well (saith the King) ye
get it Sealed. 2. It's usefull and hath influence
Moral way, to make you accept of Pardon,
enter in the Covenant; In which respect, it
argument, as to allure the Rebell to accept of the
don, So to perswade and assure him, that on his
ceptance he shall have it actually and certainly, wh
it's holden forth Sealed: for, saith the Lord, in
Sacrament, ye have my Covenant, and here I am rea
to seal it. 3. It furthers our joining in Covenant,
respect of its clear holding forth and manifesting
blessings of the Covenant; the word saith, that ye
Sinners, and that ye will get nothing that is truely go
but in and through Christ: and that God is content
Covenant with you, and to pardon your sins thro
him: and the Sacrament brings Christ and the bles

of the Covenant to be someway visible and sensible to us: and the Gospel tells, how it is done. 4. In the Sacrament the Lord condescends in the most formall way to Covenant: for in it he saith take you my Sons Blood to wash you who are guilty and filthy: and your doing is, as it were, a striking of hands with him, and saying, content Lord, let this Blood wash me: and thus looking to the word of institution, which gives footing to Faith, and exercising Faith thereon as your warrant, your faith is helped to take hold of Christ by and in the Sacrament. 5. It helps to close with the Covenant, by letting you see the grounds of the Covenant, whereon it is bottomed and built. If thou wouldst say, Though God would Covenant with me, I will not keep: The Sacrament holds out Christ as Cautioner, that hath put himself in our Room and engaged in our Name to make us forthcoming. And if thou wouldest yet say: will God indeed accept of the like of me? It saith, here is a broken and bleeding Saviour and Mediator to lead thee to God, a Saviour who hath made himself a propitiation for sin: and hereupon the sinner may be strengthned to take hold of the Covenant, because in the Sacrament he sees Christ himself laid as a bridge, on which he may come over to God, and his rent flesh as the *Vaill* through which he may, as by a new and living way, enter into the Holiest.

Jeremiah 50. Vers. 5.

.....Come, and let us Join our selves to the Lord, in a perpetuall Covenant that shall not be forgotten.

SERMON V.

THere are Two main and Mighty uptaking Businesses, to the People of God; The one where-

of is, how to winde to be in Covenant with God; to
friends and in good terms with him. The other
how to ſtand to, and keep Covenant with him,
to live as being made friends with him according
the obligation that lyeth on them. This is the gr
deſigne of all preaching, to bring them within
Covenant, who are without: and to make thoſe w
are within the Covenant, to walk ſuitably to it:
as theſe are never ſeparated on the Lords ſide:
ſhould they never be ſeparated on our ſide: there
theſe People are brought in here Saying, *Let us J*
our ſelves to the Lord in a Covenant: and not only
but there are *Two* words added by them, to ſhew
earneſt deſire to keep and ſtand to the Coven
The one is, *A perpetual Covenant*: the other a Cov
nant *that ſhall not be forgotten*, the impreſſion wher
may never wear away: and this we conceive to
their meaning, 1. Becauſe to forget the Coven
in Scripture, is to deal falſly in it, and to forget the C
venant and to break it, are the ſame. 2. Becauſe
(as we take it) oppoſed to their fear of falſe dealing
the Covenant: as if they had ſaid, we were once in C
venant with God. But we did deal falſly in it and fo
get it: Let us now therefore *Join our ſelves in a per*
tual Covenant never to be forgotten, Let it be a conſta
and ſtanding, laſting, even an everlaſting barga
This being the meaning of the Words, we ſh
ſpeak to *Four Obſervations* from them (the Subſtanc
whereof ye have heard touched on already) and the
are.

Firſt, That *The great hazard which a People Covena*
ing with God are in, is to ſlip and ſlide from their tye a
engagement to him, and to forget the Covenant.

The *Second* is, That *The great evidence of right t*
tring in Covenant with God, is to be ſerious and much con
ned in keeping of it, even as much as in entring into it.

The

The *Third* is, That *The great deſigne and dutie of a Covenanter with God is, never to forget the Covenant, but ever to remember it, So as to be anſwerable to it in practice.*

The *Fourth* is, That *The great mean whereby this deſigne is got proſecuted and this duty performed, is adhering and cleaving to God, according to the Covenant. Let* (ſay they) *Join to the Lord in a Covenant*; In this reſpect, adhering to him in it is the mean to keep Covenant; So as we may never fall from it.

The *First Obſervation* then is, That *The great hazard that a People Covenanting with God are in, is to ſlip and fall from their engagement to him*: or *There is ſuch a Covenanting with God, as people may ſoon forget and fall from*: Temporary and unſiker Covenanting that holds not: *A perpetual Covenant never to be forgotten*, Suppoſeth that there is a Sort of Covenanting that ſlips like a rotten thread (to ſpeak ſo) and abides not. This is ſadly verified in the experience of many common profeſſors of Religion, and often even of the Godly themſelves in a meaſure; Even now there will be a bargaining with God, and within a little they will forget it: *Peter* ſaith, *Though all ſhould forſake thee, yet will not I*, And yet within a very little he is found ſleeping, and that ſame night denies and forſweares his Maſter: ſo *Deuteronomy* 5. the people ſay, *all that the Lord hath Commanded us, we will do*, and the Lord ſaith, *they have well ſaid, O that there were ſuch a heart in them*: and yet within the ſpace of little more then fourtie days, they ſet up a golden Calf for their God: So *Pſal.* 78. 34, 35, 36, 37. *When he ſlew them, then they ſought him*: *they returned and enquired early after God*: *they remembred that God was their Rock, and the moſt High their Redeemer*; *but they did flatter him with their mouth, and lied unto him with their Tongue, for their hearts were not right with God, neither were they*

ſtedfaſt in his Covenant, they abode not by the
and eſſay which they made. But I think this is be
any need of Proofs we rather ſtand in need to
the impreſſion of it made deep upon our hearts;
to go from the work we have been about with
fear and jealouſie over our ſelves, beſpeaking our ſe
thus, what if this engagement, we have come un
hold not, but prove like *the hanging down of the*
like a Bulruſh for a day? Serious thoughts of this
ard would thorow Gods bleſſing, further the exer
of watchfulneſs a great deal more; when Carnal
Confidence and fearleſneſs creep on and take hold
us, we (as it were) lay aſide our Armour, fooli
fancying that there is no hazard, but that all wil
well; were there more of this Holy fear, there wo
not be ſuch frequent ſurprizes; have ye not
been ſurprized and proved unſtedfaſt in Gods C
nant? And ſince ye have ſo many and clear proof
the truth of this Doctrine in your own ſad experie
is there not the greater need of Holy fear and wa
fulneſs?

The *Second Obſervation* is, That, *Thoſe who are*
cere and Serious in Covenanting with God, will be n
ſo, in keeping of and ſtanding to it. Where People
ſound and Honeſt at the heart, it will be no leſs an
taking work to them, how to keep Covenant, t
it was to get it entered in; Therefore theſe
mentioned have it as one peece of their Serio
upraking buſineſs, how to be joined to the Lor
Covenant; and another, how to get it ſtood to,
as it may be a Perpetual one never to be forgott
The Same reaſons that prove that there ſhould be,
that there is Seriouſneſs in making and cloſing the
venant, will alſo prove that there ſhould be, and wi
be ſeriouſneſs in endeavours to keep it; for if t
Perſon honeſtly mind to enjoy the Bleſſings Covena
el

, he muſt and will endeavour to keep and ſtand to
e Covenant; If he honeſtly mind and ſincerely deſire
be in good terms with God through the Covenant,
muſt and will endeavour to ſtand to the Terms of the
ovenant, and breach of Covenant will waken a Chal-
ge. If it be a Principle of true ſaving Grace that
ts a perſon to deſire to be under the bond of Gods
ovenant; that ſame Principle will make him deſire
d endeavour to abide under that bond, and to keep
ithfully to him; Thus *David* ſaith, *Pſal.* 119 *verſ.*
30. *I have choſen the way of thy precepts; and I have*
ck unto thy teſtimonies: There is a chooſing of the
venant and Teſtimonies, and a deſigne of ſticking
them, when upon choice cloſed with.

The *Uſe* of this Point ſerves for *Inſtruction*; would
fain have a mark of your honeſty in Covenanting
ith God? Here it is, and we know no better mark or
idence to give you then this, even to be ſerious and
uch concerned in keeping Covenant: God will
ver account that man to be a true Covenanter, that
ll caſt his law behind his back. The Apoſtle *James*
ap. 1. Speaks of two ſorts of men that are hearers
the word, and he compares the one ſort, *viz.* For-
etfull hearers, to a man, *Who beholding his naturall*
ce in a glaſs, goes away, and ſtraightway forgets what
anner of man he was; but the other ſort are ſuch, *Who*
e not only hearers but doers of the word; *that man* (ſaith
e) *ſhall be Bleſſed in his deed*: It is not the ſayer, but
e doer and the keeper of the words of the Cove-
nt, that is bleſſed: as many as Seriouſly engage to
od, are put on (as we ſaid before) with as much ſeri-
uſneſs, in endeavouring the performance of their en-
gagement, as to come under it: I ſpeak not of a Perfect
performance or fulfilling of engagements without any
the leaſt defect, that is not to be won at here: but of
ſerious minding & endeavouring, in the Lords ſtrength,

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the performance of that which we are engaged to: For there is a great difference betwixt mens failing and slipping of infirmity, and their sinning with allowance; the former sheweth a body of death to be yet remaining, and may consist with faithfulness in Gods Covenant; but the latter speaks out a Slothful-careless and negligent undervaluing of God and of his Covenant: for never such a man cloke himself with the pretext of being in Covenant with God, nor Palliat his palpable gross and voluntary breaches of Covenant, with the pretext of infirmity, who doth not seriously drive it as his great designe, to be faithfull in Gods Covenant.

Now would ye know, wherein this Seriousness in keeping and performing Covenant consists. Ye may take it in these Characters. The man that is Serious in performing his engagement, 1. His heart is taken up with it, and there is an ardent longing to be answerable to the Covenant that he is entred into with God; His greatest wish in all the world is, as to be in it, so to be faithfull in keeping it; therefore saith the Psalmist, *Psal.* 119. 5. *O that my wayes were directed to keep thy statuts*; and this is given as a mark of the *Blessed man who is undefiled in the way*: and saith he, vers. 6. *Then shall I not be ashamed, when I have respect unto all thy Commandments*; which is a reason of the former, and a confirmation of it; he designes to be short in his Obedience to no Command, and he does not allow himself in his short-coming even as to degree, but is constant in pursuing his designe *always even unto the end.* 2. Seriousness in performing appeareth, by kindly acknowledging the impression of the weightiness of the tye and obligation that the Covenant lays on persons; it someway affects and burdens them, so that they walk not so lightly as others do under the obligation and debt of the Covenant; though it be a friendly debt, & also a Priviledge: Their burden is not,

that

that they are under the obligation, but how to get it performed, thus ſaith the Pſalmiſt, *Pſal.* 56. 12. *Thy vows are upon me, O God*: they take on vows to God, and keep them on, and walk, as being under them: this is a main thing to be looked to in keeping Covenant. 3. This ſeriouſneſs in performing, appears in the fear that perſons have of going wrong and Miſcarrying; they are afraid to break to God: neither are any ſo ſuſpicious of them, as they are of themſelves, knowing by ſad experience, that their *hearts are deceitful above all things*: and this is a very native evidence, conſidering what we heard of our ſicklenes, which cannot be without the impreſſion of fear. 4. It appears in a Holy carefulneſs and diligence to prevent that which they fear: leſt at any time they let a buckle ſlip (to ſpeak ſo) and leſt that which they feared come on them, their fear puts them to diligence to prevent the thing feared: This makes them to faſt and Pray, and to be watchfull over themſelves in looſe and untender company, and to eſchew them as far as they can, and to hazard ſome loſs, rather then to put themſelves under a ſnare; watching and praying leſt they fall into the ſin of dealing falſely in Gods Covenant. 5. It appears in the ſharpneſs of challenges, when any thing miſcarries in their hand: They are ſoon challenged for the very firſt beginings of a breach: a wrong look will affect them: therefore ſaith *Job*, *Chap.* 31. *I made a covenant with my eyes, why then ſhould I look upon a maid?* And the heart, while tender, will loath and ſcare at the leaſt thing that hath the remoteſt tendency towards a breach, were it but the appearance of evil: Any the leaſt guilt ſoon toucheth and ſmiteth them, not only that which is their own, but even that of others: Thus good *Ezra* ſaith, *Chap.* 9. *Should we again break thy Commandments, and join in affinity with the People of theſe Abominations?*

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And he lyeth in the duſt before God mourning, because of this. 6 It appears in reſpect of the exercise of a perſons Faith; as It's an uptaking work and business to honeſt Souls, to get their Faith founded right in cloſing the Covenant with God, that they be well grounded in believing: So it is no leſs an uptaking and exerciſing work, to be improving their faith on God's Promiſes, to make them forth-coming according to their engagement and for keeping Covenant: which is the Apoſtles exerciſe, *Gal.* 2. 20. *To live by Faith on the Son of God*: I am (ſaith he) *Crucified with Christ, nevertheleſs I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, is by Faith on the Son of God, who loved me and gave himſelf for me*: and try it who will, they ſhall find it to be an uptaking work rightly to exerciſe Faith for entertaining of Spiritual life, and for preventing a Covenant breach with God. It may be, for as many Profeſſed Covenanters as are here, that but few of you know much, if any thing at all, what it is to be taken up with being Anſwerable to the Covenant according to your engagements: this, no doubt, makes much unſound work, that ye do not ſingly and ſeriouſly deſigne this: that ye reach not forward, that ye bear not down the Body, and bring it under Subjection, leſt ye come ſhort here. If ye were ſuitably ſerious, these Characters and evidences might be as ſo many directions to you: there would be much watchfulneſs in doing; ready entertaining of challenges and convictions: much heart-melting under the ſenſe of wrongs done to God: and the very appearances of evill would be feared at and appear terrible. There is an evil readily incident to many Profeſſours of Religion, that they would fain be at marks of a good Spirituall ſtate and of being in Covenant with God, but ſuch as would not diſturb their carnal confidence, eaſe, and lazineſs,

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nor put them on to painful diligence: but we have no ſuch marks to give: neither dare we for the fear of God, and becauſe of the hazard of Souls, aſſigne any ſuch; there being none ſuch given or aſſigned in the word of God: nay let me tell you, that if there be not Painfull diligence and Faithfulneſs in keeping Covenant with God, it will darken the light of any other mark that can be given: and no doubt, it's this negligence and unfaithfulneſs that makes many good marks, clear in themſelves, dark to many Chriſtians, while they give not diligence to make their calling and election ſure, and give not all diligence to add one Grace to another, and one degree of Grace to another; It is alſo the cauſe of uncomfortable walking, yea of uncomfortable Communicating: but to be ſincere and ſerious in owning our Covenant-engagements, and faithfully forth-coming in the Fruits thereof, and in a correſpondent converſation, is a mark that will give comfort, and ſome quietneſs at leaſt, till Comfort come; the Lord will comfortably confeſs ſuch as faithfully confeſs him.

The *Third Obſervation* is, That *It is and will be the great ſtudy of Perſons really entered in Covenant with God, to have it an abiding bargain, a perpetuall Covenant never to be forgotten*: This is their deſigne as well as their duty, that their Practice and walk may be ſuitable to the Covenant. And it being the main thing implied in the words, and that which we intend to inſiſt on: I ſhall in the proſecution of it, ſpeak a little to theſe *three*. 1. To what it is to aim to have Gods Covenant perpetual, and never to be forgotten. 2. To the reaſons and the ground that there is to preſs this. And 3. To ſome motives and encouragements for exciting to it.

For the *Firſt*, *viz.* What it is to ſtudy to have Gods Covenant Perpetuall and never to be forgotten? We take it up in theſe particulars. *Firſt*, That theſe enter-

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ed in Covenant would drive the great deſigne of
Covenant; which it Summed in theſe *Two* words,
have God to be ours, and our ſelves to be Gods;
even that which we have in Anſwer to the firſt queſ
of our excellent *Catechiſm*, What is Mans chief en
To enjoy God, and to glorifie him, to enjoy him
our own God, and to glorifie him, by acknowledgi
our ſelves to be his, and by devoting our ſelves to h
Service, as being a People *formed for himſelf, to ſhe*
forth his praiſe; This ſhould be vigorouſly driven,
the great deſigne of the Covenanter with God; a
it would be a notable help to keep Covenant: eve
to live and walk, So as we may have Gods Compan
for what *Uſe* ſerves Gods Covenant unto us, and o
entering therein, if we continue as great ſtrangers
him as before? If this be not driven as our deſigne,
we forget wherefore we Covenanted. *Secondly*, The
would be a minding of our own obligation in
Covenant, as the condition or mean by which
end, *viz.* The enjoying of God, is come at; whi
is in a word, to be his, to walk before him, as
willeth *Abraham* to do, *Walk before me and be thou Pe*
fect, God himſelf is that which the Covenanter ſhou
Principally aim at; and walking before him is th
mean appointed for coming at that end; in ſho
what ever the Covenant ſaith in reference to o
duty; as to abandon Luſts, *To be Holy in all manne*
of Converſation: to be watchful: to glorifie God in a
Bodies and Spirits which are his, &c. Is that which
we are tyed to in the Covenant, and which w
would ſeriouſly drive at as our great deſigne. *Thirdly*,
There would be a minding and remembring of Gods
engagment to us in the Covenant, which is a part of it, as
well as our engagement to him; and never to be for-
gotten by us: *Return* (ſaith the Lord, *Jer.* 3.) *Back-*
ſliding Children, and I will heal your Back ſlidings: Re-
turn,

turn, for I am Married to you: I will be your God and guide even unto Death: I will never leave thee nor forsake thee, &c. And this minding and remembring of Gods part of the Covenant, is a crediting of his promise; Many Believers mind and remember their own part of the Covenant, but forget that God is tyed to them: which is to Remember, not a Mutuall engagement such as the Covenant bears out, but only our own particular engagement, which makes us have so many failings on our side, and doth very much weaken our hands in duties; because we lay not the weight of our performances on God that hath Promised, *who is faithfull and will also do it*: We will find it to be frequent and familiar to the Saints mentioned in Scripture, to mind Gods part of the Covenant as well as their own, and Particularly to *David* in the Book of Psalmes, who saith, *Thou hast made a Covenant with thine anointed: Thou hast laid help upon one that is Mighty: art not thou from Everlasting our God? Lord remember thy Covenant*, that is the *Covenant* that God hath made with his People; and often else where. The great weight of a Believers life and consolation lyes here: Alace! what would our life, or our engagment be, and what would our Comfort and Hope be, without his engagment to us in the Covenant? And if this be not suitably minded and remembred, it will prove but a very heartless bargain. *Fourthly*, It implyes this, Seriously to endeavour to conform our Practice to the many great Obligations that we ly under to him, and which Gods offer and Covenant do on many accounts call us to. This is a short hint of what it is *To keep and do the Covenant of God, and to Perform it alway even unto the end*, to have *his Covenant Perpetual, and never to be forgotten.*

And for the *Second*, To wit, the grounds and reasons of this, and whereby it may be pressed. *First*, We would think of and believe the reality of Gods Covenant,

nant, the reality of the promiſes in it, and of all t
is ſpoken of it; and would put our ſelves to it,
indeed we look on it as ſuch. The truth is, it i
Language of our unbeliet, that we ſcarcely think
to be in earneſt; as if all that is ſpoken of this Co
nant were but a cunningly deviſed Fable: If we re
believed, that by his Bleſſed Covenant, we may
brought to enjoy God and to be made conform to
Image in Holineſs: to have our vile bodies at laſt m
conform to his Glorious Body, &c. And that
certainly we ſhall be poſſeſſed of ſuch great and gl
ous priviledges by keeping this Covenant, as we
certain that this world is yet ſtanding; ſuch a Fa
would prove to us *the evidence of things not ſeen, and*
Subſtance of things hoped for. And would be a notab
incitment and ſharp Spur to Holy activitie in, and
quick diſpatch of called for duty: O! But it be a gre
and reall bargain, and will have wonderfull follow
ing, to all that keep it: and whether this be now be
lieved or not, it will be found a litle hence, that th
bargain was one of the beſt that ever was heard tell
in the world. *Secondly*, We would ſeriouſly bethi
our ſelves, what will come of it, in caſe there be Gro
unfaithfull dealing, and unſtedfaſtneſs in Gods Cov
nant. I ſhall only name theſe *five* things that will fo
low on it, 1. Much ſin. 2. Much ſhame. 3. Much
reflection on God. 4. Much wrath, and. 5. Much
want of peace, and much anxiety in the Conſcience
that is guilty of this ſin, 1. I ſay, much ſin; better
there had never been a Covenant in your offer, and
that ye had never profeſt your entering into Covenant
with God: *It's better* (ſaith the wiſe man, *Eccleſ.* 5.
5.) *not to vow to God, then to vow and not to perform*: it
had been better that many of you had been cruſhed in
your Mothers belly, or that ye had been born *Turks* and
Pagans, and had lived and died ſo, then to be found
among

among them that deal falſly in Gods Covenant, The groſſeſt ſins of *Pagans* are in ſome reſpect as no ſins in comparison of this, *John* 15. 22. 2. There will be much ſhame before God, even ſhame and confuſion of Face, everlaſting ſhame: they *ſhall riſe from the dead to ſhame and everlaſting contempt*, *Daniel* 12. Sinners will have much ſhame ere all be done, for every ſin, But ſuch as have wickedly betrayed their truſt to God, and after they had made Profeſſion of entring in Covenant with him, have dealt Perfidiouſly and falſly in it, will be in a manner hiſſed at amongſt devils and reprobat *Pagans*, who never had ſuch offers, neither made ſuch profeſſions: and their condemnation will be acknowledged to carry eminent and conſpicuous deſert in it: Becauſe ſuch had a good bargain, and dealt treacherouſly with God, and quite marred it to themſelves: they have often alſo much ſhame amongſt men, even here: *The man* (ſaith Chriſt) *That hears my ſayings and does them not, is like unto a fooliſh builder, that built his houſe on the ſand*: and elſewhere he reſembles raſh engagers in profeſt Covenanting with him, to men who ſit not down to count the coſt, that begin to build, and not being able to finiſh, expoſe themſelves to the Mockage, Scorn and Deriſion of all that paſs by: Such and ſuch a Man (will ſome be readie to ſay) was a great profeſſor, but now behold what is become of him, take him up yonder, he ſeemed once to have ſome tenderneſs, but now he is quite turned aſide, and become groſs and looſe: Men of any Morall honeſty and ingenuity will be aſhamed to break their word and to violat their engagements one to another in worldly matters: how much greater ſhame is it to break to God, and to deal falſly in his Covenant? 3. It hath deep reflections upon God: for the Covenant-breaker ſaith on the matter, that it repents him that ever he made it,

for

for he hath never gotten good of it, and that God hath not been faithfull in keeping to him, and therefore he thought himself loosed from all its Obligation: Now will any of you dare to say, that the Covenant is not a good bargain, or that God is not good, responsall and faithfull partie to deal with? *What iniquity have your Fathers found in me* (saith the Lord to his Professing people, *Jer.* 2.) *that they are gone so far from me? Come* (saith he, *Micah* 6.) *Before the Mountains, and let the Hils hear my Controversy with you, what iniquity have ye found in me? wherein have I wearied you, testifie against me.* Sure, all that depart from God rub reproach on Gods Covenant as a bad bargain, and on God as a bad and unfaithfull party to deal with: O high and horrid practical Atheism and Blasphemy! Doubtless such will find that they have played the fools egregiously *in Committing these two great evils, in forsaking God the Fountain of living waters, and in digging to themselves Cisterns, even broken Cisterns that could hold no water*: O! If ye could Imagine, what ye will think of it ere long, when ye will not get a drop of water to cool your tongue, because ye said by your practice, that God was not worth the having, *And to the Almighty, depart from us, we will have none of thee, neither will we have the knowledge of thy ways.* 4. Much want of peace and much anxietie will follow upon it, even the penitent and converting People of God, *Jeremiah* 3. 20, 21. have much bitterness on this account of Treacherous dealing in Gods Covenant: *a voice of weeping and Lamentation is heard on the mountains, the Children of Israel saying, we have perverted our way, we have forsaken the Lord our God*, how much more bitterness of another nature, how much more Smart, vexation, Anguish, Agony, and gnawing of Conscience shall impenitent sinners have, on account of their false and Perfidious

dealing

dealing in Gods Covenant? This will make the hearts of many to quake and tremble for terror: If ye get repentance, it will be a heart-break to you; and if ye get not repentance, much heart-leſs heart-break and cruſhing is abiding you in the end for evermore; and O what trembling of heart, failing of eyes, and ſorrow of mind may be betwixt and that! 5. Much wrath will follow on it in the day of the Lord, if it be continued in; and judge ye within your ſelves if there be ſo many aggravations of, or ſo many threatnings againſt any ſin, as of and againſt unfaithfull, and falſe dealing in Gods Covenant; this ſin hath made the Jews to lye, theſe Sixteen hundred years and above, ſcattered among all Nations as a curſe: Therefore make it your great deſigne and buſineſs now, to be faithful to God, and to have the Covenant with him, *A perpetuall Covenant, never to be forgotten.*

As for the *Third, viz* Some motives and encouragements to excite you to be Faithful in Gods Covenant, and to ſtudy to have it *A perpetuall Covenant never to be forgotten*; conſider in the *Firſt* place, that it is a ſingularly good and none-ſuch bargain to them that keep Covenant, there is no bargain more lovely to them that keep touches with God; *It's* (ſaith dying *David*, 2 *Samuel* 23.) *all my Salvation and all my deſire*, It hath all things in it that my heart can wiſh; we make a pitifull and poor life to our ſelves thorow our undervaluing Gods Covenant; the Believer by improving of it, might have (as we uſe to ſpeak) a Lords life, yea a Kings life, yea a life infinitly preferable to the life of all the great men, and Monarchs on earth; *having all things, though Poſſeſſing nothing*, as it is, 2 *Cor.* 6. 10. and ſaith the Apoſtle, *Philip.* 4. *I have all, I abound and have no lack*, while, in the mean time, he was living on a litle Charity from others; we might have a good life here and hereafter:

doth

doth it not exceedingly Commend Gods Covenant, that neither ſickneſs, Poverty, Reproach, Contempt, Perſecution, nor Death it ſelf, though violent and Bloody, can marr this excellent life? when the Covenanter comes to Judgement, *Who can lay any thing to his Charge? It is God that Juſtifieth, who ſhall condemn him?* He hath a friend before him, *Jeſus the Mediator of the new Covenant*, and is in good terms with God. The great advantage of it in this life & in that which is to come (*for godlineſs is great gain, having the promiſe of both*) may abundantly commend the Covenant and Faithfulneſs in it: I am perſwaded, there is no ſuitor or wooer to court and put in for the ſinners heart and affection, that can poſſibly out-bid Gods Covenant: can the *Luſt of the eye*, *the Luſt of the fleſh or the Pride of life*, can Profit, Pleaſure, or Preferment make ſuch proffers? Is there ſuch advantage to be had in ſerving them, as there is to be had in ſerving God? By the one, *Ye bring forth fruit unto Holineſs and in the end reap Eternal Life*; but by the other, *Ye ſow to the fleſh, and ſhall of the fleſh reap Corruption*, a poor and hungry Harveſt. *Secondly*, The very keeping of Covenant with God, is in it ſelf an advantage? It hath a great reward in the boſom of it: for it puts the Perſon to love God, to delight in him, to place its happineſs in him, to ſtudy Holineſs and Mortification of Sin; and is there not great advantage in theſe? can ye think or ſay, that there is any prejudice in theſe and ſuch things as theſe, namely to be blameleſs in your Converſation; to be ſincere and not a Hypocrite, to be ſerious and not Luk-warm? I am perſwaded, that if ye will but put it ſeriouſly to your own Conſciences, ye will be forced to ſay that Sincerity in Religion is better then Hypocriſie, and ſtedfaſtneſs in Gods Covenant, then Treachery, and what more do we call for? And Therefore let me, on this ground, and as ye would not

come

me in Tops with your own Conſciences, beſeech
to ſtudy Faithfulneſs in the Covenant: Gods Co-
ant hath a great advantage of the hearers of it, and
profeſſed engagers in it, even a friend in their bo-
s, *viz.* Conſcience, that will ſide with it, and
that it was a good bargain, that the terms were
reaſonable, and that no prejudice could come by
but unſpeakably much advantage; and will tell the
, that it would have been his honour and for his
fit, to have keeped it and to have been faithful in
why then, will the Lord ſay, didſt thou deal falſly
, and renounce it? The wretched mans Conſci-
e will anſwer, that there was no ſhadow of reaſon
it, it was plain *Folly* and *madneſs*, for *to keep and do
Covenant and Commandment, is Peoples wiſdom be-
all Nations*; *Deut.* 4. It is a ſad matter, that when
may have that which is infinitly preferable to
t they are ſo eager in ſeeking after: even true riches,
ſure and honour, Peace that paſſeth all naturall
derſtanding, Joy unſpeakable and full of Glory, and
ry good thing, by Covenanting with God and by
hful dealing therein, that they ſhould not drive
as their great deſigne, and make it their great work
d uptaking buſineſs; *O that there were ſuch a heart in
* (ſaith the Lord, *Deut.* 5.) *That they might fear
and keep my Commandments always, that it might be
ll with them, and with their Children for ever*: Men
e ready to ſay, we muſt provide for our Families,
d under that Specious pretext they ſhift this main
rk; but Ah! fools that they are; there is no way
mparable to this, to provide for families and Child-
s even to have themſelves and their Childr[illegible] en-
d into Gods Covenant and made to deal faithfully in
: this engageth him to provide for and become tutor
to the Mans Children; and is there not great en-
ouragement here, to have every good thing beſtowed,

and

and all carking care and anxietie concerning our ſelv
and children removed? *Thirdly*, We would conſide
that God is a ſingular good party to deal with, v
tender of them that aim to deal honeſtly with him;
is indeed ſevere and terrible, when he becomes
avenger of a broken Covenant; but he is moſt ten
towards honeſt engagers, who ſincerely endeavour
keep touches with him, he is no rigid interpreter
their actions, but is ready to put the beſt ſenſe on
that they are capable of; *Like as a Father* (ſaith
Pſalmiſt, *Pſal.* 103.) *Pitieth his Children, ſo doth*
Lord Pitie them that fear him; He is a father that
take little off the hand of his Children, when he kn
them to have a will to the work, when he will not d
ſo with others; *all his wayes are mercy and truth to th*
that keep his Covenant and his Teſtimonies; It's n
meant of ſuch as keep it Perfectly; for ſo they need
not mercy, but of them that honeſtly deſigne and e
deavour to keep it; and may not that encourage to b
faithfull in Gods Covenant, that he is ſo eaſie to pleaſe
Fourthly, Conſider, that he hath graciouſly ſtuffed h
Covenant with Promiſes meet for the thorow bear
of them that would fain keep Covenant: if it be
evil heart that will not love God, which troubl
them, the Promiſe is, *I will Circumciſe their hea*
and the hearts of their ſeed to love the Lord their Go
Whereas no others, who are without the Covena
or deal unfaithfully in it, can expect the perform
ance of any ſuch Promiſe. If it be a back-ſlidi
heart, the Promiſe is, *Jeremiah* 3. 22. *I will hea*
your back-ſlidings: If it be the fear of departi
from God that troubles them, the Promiſe is, *Je*
32. 40. *I will put my fear in their heart, that they ſha*
not depart from me; If it be the dominion of ſi
that they fear, the Promiſe is, *Rom.* 6. 14. *Sin ſha*
not have Dominion over you, for ye are not under th
Law

but under Grace: that is, under the Covenant of race; And if it be fear of the Prevailing of Sathans tations that troubles them, the Promiſe is, *The of Peace ſhall bruiſe Sathan under your feet ſhortly:* ay we not then take heart to be faithfull in this Covet? Yea he hath alſo condeſcended to come under engagement too, even to make us forth-coming in Covenant, *I will call* (ſaith the Pſalmiſt,) *Pſalm* 57. *Upon the Lord who performeth all things for me:* might have been ſaid to *David*, how wilt thou get done that thou haſt undertaken? He anſwers, *I will all upon him who performeth all things for me*; And ſo will get them all done and Performed, ſo as I may ope to be accepted on the Mediators account and for ſake. *Fifthly*, Conſider the Mediator of the Covet, who is ſurety and Cautioner not only for believers bt, But alſo for their duty; Therefore he is called, *Hebrews* 7. *The ſurety of this better Covenant*; and hen Chriſt and we are engaged in one bond, there ground for us to expect that ſomething will be got one, tho the principal debtor be not much worth, t the Cautioner is Worthy and infinitly reſponſible. *thly*, Conſider, that there are already many, who ve paſſed thorow the troubleſome Sea of this world have been Maryellouſly helped; and it's but a litle, all you honeſt engagers to the Lord will be thorow ame Sea, and fairly ſet on Land; your warfare long will be at an end, the Prize will be got without more fighting: what is your fighting, ſighing and aking heavily, clothed, as it were, in mourning for little time? It's but for a few years, and it may be ſome of you not ſo long; and within a little ſpace, *day of refreſhing from the preſence of the* LORD *will me*; a relieving of you from your poſt, a looſing of u from your bonds, a final *diſcharge from your warfare* ill come; *and a new ſong will be put in your mouths, and*

Palmes in your hands: O but faithfull dealing with GOD in the Covenant will have a heartſome outgate! when ye ſhall come a ſhore, *all tears ſhall be wiped from your eyes, and ſorrow and ſighing ſhal flee away*; and ye ſhal meet with that word, O warm word! *Come ye faithful Servants, enter into the joy of your LORD*: ye will not always fight and wreſtle, neither will ye be alwayes tempted and troubled; reſt and repoſe is a coming, it's even at hand: then one ray of his Countenance will be infinitly more heartſome, refreſhing and ſatisfieing, then all the things that ye are now called to abandon & part with can poſſibly amount to: CHRISTS firſt welcome to his Fathers houſe will eternally baniſh the remembrance of all the ſad things that ye meet with in this world.

The *Fourth* and laſt *Obſervation* is, that *The great mean of ſecuring a Covenanter and making him ſtedfaſt, is, Faith exerciſed on GOD, or adhering to him by Faith, by vertue of this Covenant*: It is not, to lay weight on or truſt to our own ſtrength: but ſeeing GOD hath made a promiſe of thorow-bearing, to undertake the duties that we are called to in his ſtrength, truſting to his Faithfulneſs, and to his furniſhing of us, according to the Covenant: As, when poor ſinners are Summoned to appear before GOD, and they have no righteouſneſs of their own, they are to ſtep forward truſting to CHRISTS righteouſneſs: So when they are called to duty, and they have no ſtrength of their own to enable them to a ſuitable diſcharge thereof, they are to conſider *that GOD is faithfull, who hath promiſed and who will alſo do it*: and indeed Believers have found in their comfortable experience, that when they have adventured on duty with a believing look to GODS Covenanted ſtrength, they have found it go ſweetly and ſurpriſingly well with them: Thus it is ſaid of thoſe *worthies* Mentioned, *Heb.* 11. *That through faith, they wrought Righteouſneſs*, as well as they did all other things thereby: This alſo is it, which the

Lord

Lord inculcateth, *John* 15. *abide in me* (ſaith He) *and I ſhall bring forth much fruit: as the branch cannot bear fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me, for without me ye can do nothing:* where it is clear, that it's not enough, that we be in Chriſt, but that we muſt abide in him, and have continual dependance on him for the influences of life and ſtrength derived from him.

Ye then that would be faithfull in Gods Covenant, and would have it *Perpetuall never to be forgotten*, muſt eſpecially make uſe of this mean: make Conſcience of all other appointed means; *Watch and pray that ye enter not into Tentation*; but ſee that ye neglect not this mean; which if ye do, *the Watchman will watch in vain:* and your grip or hold will be unſiker, if ye make not uſe of him to make it ſure, and to keep it ſo. And therefore, 1. Mind ſeriouſly and conſtantly what ye are, in and of your ſelves; even fickle, ſectleſs, weak, feeble and inconſtant creatures, not daring to undertake any thing in your own ſtrength. 2. Remember what God is: and that ye have a worthy, able and reſponſall Cautioner. 3. Remember that ye are engaged in a *Covenant never to be forgotten*: forgetting is the firſt riſe of unfaithfulneſs. 4. Remember the Promiſes that God hath made for your thorow-bearing, and let faith be exerciſed on them; Joyn with diligence and watchfulneſs a ſuitable exerciſe of *Faith*. 5. Take a ſerious look, every day when ye go to pray, of your reſolutions and engagements, renew them frequently and ſeriouſly in his own ſtrength; and be caſting the other knot; and put the heart diſtinctly to ſay, this was my bargain, and I will through Grace abide by it, and then go and pray over that ye may be made faithful in your thus Covenanting with God, that ye may be enabled to pay your vowes and make your honeſt reſolutions Practicable; levelling this as your Scope and deſigne in all duties: I have

said such a thing and have not kept my Words, Lord forgive it for Christs sake: I am engaged in this and that and the other duty, Lord help me to perform. And for your furtherance in humiliation and soft walking before God, look on all your sins as aggravated by this unfaithful and treacherous dealing in Gods Covenant, and on all duties, as those which your Covenant with God binds you to depend on him for strength to be Communicated to you according to the Covenant, for doing about them suitably and acceptably: and within a little while ye shall get a fair pass to be gone, and a full discharge of all that ye were trusted with according to the Covenant. And the Lord help you to be faithful, so that it may be betwixt God and you in very deed, *A perpetuall Covenant that shall not be forgotten.*

A SERMON

Preached Immediatly before the *Communion*,

On *Matth.* 26. *Vers.* 28. 29.

For this is my Blood of the New Testament, which is shed for many, for the Remission of sins. But I say unto you, I will not drink henceforth of this fruit of the Vine, until that day, when I drink it new with you in my Fathers Kingdom.

ALthough we had no more to do at our meeting together in this place to day, but to Read and hear these same wonderful words, If our hearts were in a suitable spiritual frame, knowing and considering, what we are about and doing, we would be in a Divine Rapture and Transport of Admiration at His love, and kindled into a flame of Holy Zeal for his glory, by them. What sweet and happy words are these from our dy-

ing LORD JESUS CHRIST his mouth? Eye hath not ſeen, ear hath not heard, Neither hath *it entered into the heart of Man to conceive, what things the LORD hath prepared for them that wait for him.* And indeed there is ſum of them in theſe words, they being a Compend of the Teſtament and legacy which our LORD hath left to his friends: O Sinners, be of good chear, there is good news and glad tydings of great joy here; here is the new Covenant and all that is in it, and Remiſſion of ſins in Particular, as the Legacy: Here is CHRIST, which maketh this Covenant Savoury: and it is confirmed by his Death, who is the *Teſtator* thereof which makes it ſure: Here is Heaven and Eternall glory, and what would you have more? *This is* (ſaith he) *my Blood of the New Teſtament which is ſhed for the Remiſſion of the ſins of many*: Which holds forth the Promites, and the convey of them: the legacy and how it comes to us: *I will not* (ſaith he) *Drink of this fruit of the Vine, untill I drink it new with you in my Fathers Kingdom*: There is *Heaven*, the heartſome up ſhot of all: Remiſſion of ſins comes to ſinners Covenant wiſe, thorow CHRISTS Blood: and by cloſing with CHRIST, and making Application of this Blood, ſinners come to get Remiſſion of ſins and all the Benefits of the Covenant: and are brought at laſt to Drink the new wine of Heaven, and to Drink it new with CHRIST, even to ſhare in his Glory, to have one feaſt and Glory with him: And truly if there were no more to be ſaid, we may moſt confidently ſay, that theſe are wonderful glad tidings, which our bleſſed LORD JESUS hath left to be the great Subject of the Doctrine of the Goſpel, and the Scope of the Sacraments.

We ſhall 1. Open up the words a little. 2. We ſhall draw ſome Doctrines from them. And then, 3. Inſiſt in the Application.

Firſt, Then for *Explication*. From the 26. *verſ.* is ſet down the Inſtitution of the Supper of the Lord; wherein we have. *Firſt*, What Chriſt did. *Secondly*, What he Commands the Diſciples, and us in them to do. *Thirdly*, He Explicats in theſe words, what he hath been doing, and Commanded to be done: *This is my Blood* (ſaith he) *of the New Teſtament*, &c. As if he had ſaid, would you know, what it is that I am doing: There was a Covenant made long ſince betwixt my Father and me, concerning the elect wherein I condeſcended and tranſacted to take on mans nature. and in that nature to ſuffer and ſatisfie Divine Juſtice for their ſins: and this is the Commemoration of my Satisfaction, according to that Covenant, and the exhibiting and giving to you a confirmation of your intereſt in all the bleſſings of that Covenant, whereof Remiſſion of ſins is one, and main one: He needed, as would ſeem, to have ſaid no more, but that he was going to ſuffer and to ſuffer for this cauſe, Even to purchaſe Redemption to ſinners: but he will further ſhew his Diſciples and in them all Believers in him, That this came not to paſs by gueſs, but according to an old Covenant and Eternal tranſaction that paſt betwixt *JEHOVAH* and Him: and ſo adds the Sacrament to be a Commemoration and a more full Confirmation thereof to Believers of all that is purchaſed by it and Promiſed in it. In the 29. *verſ.* He hath *two* words further, one of warning, another of encouragement: 1. One of warning, *I ſay unto you, henceforth I will not drink of the Fruit of the Vine*: As if he had ſaid, take heed what ye are doing, make this Communion very welcome, and let it confirm and ſtrengthen you againſt the tryals that are coming: for I will have no moe Communions with you after this manner in this World. 2. A word of encouragement and conſolation: becauſe they

they might think and ſay, Alace! Lord, what will become of us, if we ſhall have no moe Communions with thee? But not (ſaith he to them on the matter) diſcouraged, We ſhall yet have more and more glorious at Communion then ever we had here on earth: There is a day coming, whenwe ſhal have a ſweet Communion in the Kingdom of Heaven together, when we ſhall drink it new, when we ſhall have the thing ſignified, Even Communion without the intervention of Ordinances, in the full Harveſt of joy in God, in his Kingdom. Then, *verſ.* 30. As if he were going to a Triumph, He and they ſing a *Hymn* or Pſalm: Partly thereby to teach us to be chearfull: and partly to ſhew that ſinging of Pſalmes is not unſuitable for this action.

To make the former words and what we are to ſay on them a litle more clear: We would in this Sacrament, which here the Lord Explicats, Conſider *Three* or *Four* things. *Firſt*, Chriſts Offer: Wherein there are *Two* things, *viz.* The outward and viſible ſignes, the Elements: and the inward inviſible thing ſignified by them, Which is Chriſts Body and Blood: In the Offer then in ſhort, We have not only the Element, or ſigne, but the thing ſignified and repreſented by it: Even as in the word of the Goſpel, there are theſe *Two*, *viz*: So many words made up of Letters and Syllables, and the matter Contained in them. *Secondly*, Conſider the receiving of Chriſts offer, wherein their are *Two* things, 1. The act of receiving the Element by the hand. 2. The hearts receiving what is offered in and by the Elements: Even as in hearing the word, There is the giving or lending of the ear to the voice of words, that they may be underſtandingly heard, and there is the receiving what is ſpoken, by Faith in the heart: As Chriſt holds forth both in his offer, ſo the Believer would

both wayes receive, by the hand the Element ſhould be received, and by Faith the thing ſignified ſhould be received. *Thirdly*, Ye would conſider this Application of the thing ſignified in *a twofold* reſpect, 1. As it holds out the entering of us into the Covenant in order to the receiving of the Pardon of ſin, when the Sacrament is Conſidered complexly with the word. 2. As it Applyeth CHRIST and the benefits that come by him for our conſolation: CHRIST is to be received in the former reſpect, before he can be received in the Letter: we muſt needs receive CHRIST in his offer, ere we can receive any benefit that comes by him: Therefore the word goes along with the Sacrament, that we may get a gripe and catch hold of Christ by the Covenant: for they that are without the Covenant are without CHRIST and all ſaving benefit by him. But where CHRIST is received, and Faith cloſeth with him as he is offered, The Soul may warrantably make Application of him, Not only for Pardon of ſin, The Particular benefit here expreſly mentioned, but for all the other benefits of the Covenant: Whereas they who have not faith, have nothing, and receive nothing: but are deeply guilty thorow their not receiving, but rather rejecting and deſpiſing of Christ and his benefits. *Fourthly*, Ye would conſider this Sacrament, as it ſeals directly our warrant to receive CHRIST and his benefits, or as it ſeals our Application of CHRIST and his benefits, for it may be uſefull for both, and is actually ſo to believers: In the *Firſt* reſpect we offer to you a good ſecurity for your Salvation, on condition of your receiving CHRIST; But in the *Second* Reſpect the ſecurity is ſealed ſimply, as having GODS ſeal appended to it, to all who have received him. Thus the tree of life was a ſeal of the Covenant of life by Works to *Adam*, if he ſtood; but it was not a confirmation that he ſhould have life by the

Covenant

Covenant, except he fulfilled that which was called for in it: So Circumciſion was a Seal of the righteouſneſs of Faith to *Iſhmael* and other viſible Church Members, as well as to *Iſaac*, in the *Firſt* Senſe, that is, that the ſecurity was good; But to *Iſaac* and Believers, it was not only a Seal or a Confirmation that the ſecurity was good; and ſufficient in it ſelf; but a *Seal* of Confirmation, that it ſhould be good *to them*: Therefore in coming to partake of the Sacrament, We would remit alway our cloſing with Chriſt; And then we have not only Gods word and Oath, but alſo the Sacrament for his Seal of Confirmation of the Covenant. In a word, Chriſt doth offer here to all a Pledge that he will make good the Covenant? And it's the great guilt of many Profeſſors of the Goſpel, that they cloſe not with him in his offer, ſo as to make uſe of it: Which makes them guilty of the body & Blood of the Lord: which they neither would nor could be guilty of, if this were not in their offer: but it's more to Believers, who have by Faith cloſed with Chriſt; this Seal of the Covenant accreweth to their ſecurity, who have taken Gods word and reſted on it; The Believer then is not only ſure in this reſpect that he hath a good warrant to truſt and lean to, that is, a Sealed Covenant; but alſo that it will not fail him in Particular, So that he may ſay, *I know in whom I have believed*: And we would not divide theſe things that God hath ſo wiſely and well conjoined, *viz.* Cloſing with Chriſt and the Covenant in the right way, according to the terms thereof; and taking this Seal of comfirmation of it.

Now in the *Second* Place I come to give you a little view and ſhort ſeries of the Goſpel in ſeveral *Obſervations* from the words; that we may haſt to that which we more particularly aim at, To wit, the *Uſe* of all.

Firſt Then, *Obſerve*, That *all men and women, even the Elect not excepted, are ſinfull, and as ſuch, Conſider-*

ed before GOD; So it's ſaid, *Iſaiah* 53 6 *All we like ſheep have gone aſtray*; This is the Object of the Goſpel, *ſinners*; the Perſons for whoſe behove CHRIST hath made his Teſtament, and to whom he hath left his legacies, are ſinners: even ſinful men and women, and the more ſin be in them, the more Grace ſhines in Gods chooſing of ſuch, and in Chriſts dying for ſuch, and not chooſing nor dying for fallen Angels: It's ſinners (I ſay) who are the Object of Chriſts Teſtament.

Secondly, Obſerve, That *there is a grand deſigne laid by God from eternity for the ſaving of many ſinners, and for Procuring to them Remiſſion of ſins, the fruit of the ancient Counſell of the Bleſſed and glorious trinity.* And this is it, which Chriſt aims at in all his Ordinances, to get ſinners pardoned, and freed from the curſe due to them for ſin, Reconciled, Juſtified, Sanctified, and brought to drink the new Wine of Heaven. This is laid down by *JEHOVAH*, as the *Baſis* and foundation, whereon he hath reared up a Magnificent and glorious Superſtructure of the Riches of his moſt Soveraignly free Grace, for making it to ſhine forth conſpicuouſly and radiantly through all ages.

Thirdly, Obſerve, That *there is a Covenant well ordered, ſuited and fitted to promove this great and Glorious end and deſigne of ſaving ſinners*: A Covenant ſo contrived, as it may well ſuit the ſaving of ſinners, and procure unto them the Remiſſion of ſins: There is a tranſaction betwixt GOD and the Mediator, a Surety and Cautioner is Provided to take on the debt of the Elect, and to ſatisfie Juſtice to the full for all their ſins: and this is one Article of the Covenant, that the Mediator ſhould undertake thy debt, O Believer, and Satisfie for it; *He was* (ſaith *Iſaiah, Chap.* 53.) *Wounded for our Tranſgreſſions, bruiſed for our Iniquities: the Chaſtiſment of our peace was on him, and by his ſtripes we are healed.*

Fourthly,

Fourthly, Obſerve, That *according to this Covenant and tranſaction, our bleſſed* LORD JESUS *hath really, actually and fully ſatisfied for the ſins of Believers, according to his undertaking*: So that, as in the Counſell of GOD, that great truſt was put on him, and he undertook the work of ſinners Redemption; So, now it is, *Father I have finiſhed the work, which thou gaveſt me to do*: The Covenant is exactly fulfilled on my part, not one Article of it is unfulfilled: all that was committed to me is now fully performed, Hence it was his laſt word on the Croſs, *it is finiſhed.*

Fifthly, Obſerve, That *by the Application of the Blood of* JESUS *thorow a ſinners cloſing with him and intereſſing himſelf in him: He may and doth obtain Remiſſion of ſins, and partake of the benefit of Redemption Purchaſed by his Blood, even of all the benefits of the Covenant*: Therefore when he hath ſaid, *This is my Blood of the New Teſtament, which is ſhed for the Remiſſion of the ſins of many*: He turns over the Words of them, and tells them, that *they ſhall Drink the fruit of this Vine new with him in his Fathers Kingdom*: As it was made ſure, that *Adam* was to have life on the condition of perfect obedience: ſo it is as ſure to a ſinner taking with his ſin, and betaking himſelf to, and cloſing with CHRIST and his Satisfaction, that he ſhall have Pardon of ſin, and all the Benefits of this Covenant, even to eternal Glory, ſecured to him.

Sixthly, Obſerve, That *as our bleſſed* LORD JESUS CHRIST *hath Purchaſed this Redemption and Remiſſion, ſo he is moſt willing, deſirous, and preſſing that ſinners, to whom the Goſpel is offered, ſhould make uſe of his righteouſneſs and of the Purchaſe made thereby, for this end, that they may have Remiſſion of ſins and eternal life.* For not only is the ſecurity good, ſufficient and ſure in it ſelf, the Teſtament being confirmed: But he is (to ſpeak ſo with reverence) Paſſionatly deſirous that ſinners ſhould

ſhould endeavour on good ground to be ſure of it in themſelves: therefore he kindly puts it in a Legacy, makes ſerious offer of it, and ſtrongly confirms it to all that embrace it.

Seventhly Obſerve, That *It is to teſtifie this his willingneſs that ſinners ſhould make uſe of his purchaſe, and lay hold on his Righteouſneſs, or Remiſſion of ſins and life thorow him, and to promote the acceptation thereof among ſinners, that he hath inſtituted this Ordinance of the Communion. Take ye, Eat ye, &c.* For this is (as if he had ſaid) the end of the inſtitution of this Sacrament and the reaſon of it, even to be a ſigne and Seal of confirmation to many, of the Remiſſion of ſins thorow my Blood: This was my deſigne in laying down my life, to get many ſinners Pardoned, and this is the end of the inſtitution of this Precious ordinance of my Supper, to apply it to them, and to confirm them in the Faith of it.

Eightly, Obſerve, That *They who would partake aright of this Sacrament for their confirmation as to the Pardon of their ſins and their ſharing in the reſt of the benefits of Chriſts purchaſe, would firſt cloſe with Chriſt in the Covenant, and make that the way of their making uſe of this Sacrament, to confirm the bargain*: Therefore is it called *the Cup of the new Covenant in his Blood*, this is the *ſine quo non*, even cloſing with Chriſt in a Covenant: elſe the Sacrament can do no good: it's the great thing that admits ſinners to have right and acceſs to Chriſts purchaſe: the writing muſt firſt be Subſcribed, and then Sealed; the bargain made and then confirmed.

Ninthly, Obſerve, That *they who have the offer of the Goſpel, and are admitted to the Sacrament of the Lords Supper, would be ſo preſent, ſerious and every way in a poſture ſuitable to that action, as if they were never to have the offer or occaſion of another Communion.* As the Lord ſaid to *Elijah* the *Prophet*, *ariſe, Eat, for thou haſt*

a long *Journey to go*, So saith the Lord to the Disciples, and in them to us, *Hence-forth I will drink no more of the fruit of the Vine, till I drink it new with you in the Kingdom of my Father*: Ye will get no mo Communions with me here, and therefore go rightly about this, I move it well, and let a foundation be laid here of a solid standing interest in me, that ye may be ready to meet with the tryals that are coming.

Tenthly, Observe, That *sinners who receive Jesus Christ in the terms he is offered in the Gospel, and take the Sacrament for a confirmation of their interest in him, and in his Purchase, though they should never have another Communion in this world may confidently expect a joyfull one in heaven*; I tell you (saith he) for your consolation, *though I drink no more of the fruit of the Vine* with you here, yet the time cometh, *when ye and I shall drink it new in the Kingdome of my Father.*

Eleventhly, Observe, That *honest Communicants sensible of sin, and content to take Christ on his own terms, are called to be cheerfull, and to cheer themselves in the lively hope and expectation of Heaven*: And a Believer, though a sinner, that takes this way, *should* take his Communion as a Seal and Pledge, confirming him in the Faith and hope of his being ere long to have an eternal and uninterrupted Communion with Christ in Glory.

In these *Observations* Ye have a short hint of the Treasure that Believers have in Christ: and from them ye may gather, what a full Christ, a full Covenant, and good bargain ye have who have really closed with him: ye have a most liberal and Richly bountiful Mediator, who hath put all these great things and many mo into his Testament to sinners, offered to them in the Gospel, and Sealed in the Sacrament of his Supper, to all them that take him and rest Satisfied with him; for which satisfaction there is all the reason in the world.

And therefore to come, in particular *Application*, to the

the *Uſe* of all: There is here good and large ground to ſpeak a litle to theſe *Three.* 1. To *Bring forth* to you the good news of Salvation through Chriſt. 2. To *Exhort* and preſs you to embrace and accept of them with gladneſs of heart, to make welcome *this Faithful ſaying worthy of all acceptation, that Chriſt came into the world to ſave ſinners.* 3. To *Comfort* and ſolace ſinners, that have betaken themſelves to Chriſt, in the abundant conſolation of this Covenant, and in the adminiſtration of it, and in the Mediator the great ſubject and Subſtance of it: and ſeeing it may well be ſaid here, *who is ſufficient for theſe things?* ye would have an eye to him, who can make this Goſpel to ſavour ſweetly, and even triumph: The Commiſſion to preach it is his; the Ordinance and Inſtitution is his; and if there be any appetite for your food amongſt you, any ſenſe of ſin and deſire of Communion with Bleſſed Jeſus here, and of Communion with him in Heaven hereafter, Look, O look up to him and beſeech him to Breath on his own Ordinance, and to back this word with life and power.

The *Firſt Uſe* Then, ſerves to *bring forth* to you this day the *good news* of Salvation through Jeſus Chriſt, O ſinners, by this Goſpel and Teſtament of Chriſt, and by the Adminiſtration of this Ordinance, we have good news to tell you; *This is the New Teſtament in his Blood which is ſhed for the Remiſſion of the ſins of Many.* I ſhall endeavour to hold forth to you the goodneſs and gladneſs of theſe news and tydings in theſe *Three*: and would to God we had ſenſible ſinners to Believe, receive and welcome them. 1. That there is a good bargain thorow Chriſt to be gotten by ſinners. 2 That ſinners, by accepting of Chriſt, have ſufficient warrant and good ſecurity for applying to themſelves and making uſe of this good bargain. 3. That Chriſt is moſt willing and deſirous that ſinners ſhould

cloſe

cloſe with this bargain, and make uſe of him and of his righteouſneſs for attaining the Pardon of ſin, and for making themſelves happy everlaſtingly.

For the *Firſt*; Sinners, here is a good bargain to you thorow Chriſt, glad tidings of great Happineſs, *fear not* (ſaith the Angel to the Shepherds, *Luke* 2. 10. 11.) *Behold I bring you glad tidings of great joy, which ſhall be to all People; for unto you is born this day in the City of David a Saviour, which is Chriſt the Lord*; Yea we have theſe good news to preach to day, Behold to us hath died a Saviour, and he hath made his Teſtament, and hath lefe a moſt ample, Rich, comfortable and Bleſſed Legacy; and is not this a good and full bargain? Which will be clear if ye conſider, *Firſt*, The reall worth of it: is there any thing a ſinner can ſtand in need of, but it's here, or any ill that a ſinner can be under, but there is here a remedie for it? Is it the ſenſe of ſin, fear of Juſtice, felt Wrath, the Apprehenſion of Hell? Here are glad tidings, *Remiſſion of ſins by the Blood of Chriſt*, This is the one expreſs Article of the Teſtament here; We tell you, ſinners there is a Saviour whoſe life hath gone for ſin, and there is a free abſolution to be had by vertue of his Blood, to all who will lay hold on it. *Secondly*, Ye have the Covenant to make it ſure, and *Remiſſion of ſins* is Particularly mentioned in it for your ſatisfaction; Nay look what ever further is in the Covenant, and ye have it alſo upon your cloſing with Chriſt, *according to his Divine power he hath* (ſaith the Apoſtle, 2 *Pet.* 1. 3.) *given unto us all things that Pertain to life and Godlineſs*, and *verſ.* 4. *Exceeding great and Precious Promiſes* are given us, promiſes of Juſtification and Sanctification; what a bundle of Promiſes have we, *Ezek* 36. *I will ſprinkle clean water upon you, and waſh you from all your uncleanneſs, and from all your Idols will I cleanſe you, and will cauſe you to walk in my ſtatuts and do them*, &c. There are promiſes

miſes of ſubduing of the Body of death, of circumciſing the heart, of cauſing to love God, of putting his fear in the heart, of healing back-ſlidings: Theſe and many mo are Articles of this Teſtament, which as they are very comforting, ſo are they very frequent and abundant in the Covenant; This word of God is, as it were, the *Index* and *Catalogue* of them; and in effect, there is not a Promiſe in the word of God, but it is here. *Thirdly*, There is yet ſomething more; and that is, the Promiſer himſelf is left in Legacy, Which no other Teſtator doth, *This is my Body* (ſaith he) *That was broken for you*: *Open your mouth wide and I will fill it*: *I will be thy God*: That is the comprehenſive Article of the Covenant, and the great Gift, the Gift of gifts: and we may very ſafely ſay, that, as *he could not ſwear by a greater then himſelf*, So he could not give a greater gift then himſelf: would God there were ſuitable conceptions and apprehenſions of this non-ſuch Gift; and that he *in whom the fulneſs of the Godhead dwells bodily*, were looked upon as being thus in our offer, and were Cordially cloſed with by Faith; that's a great word, which we have *Revel.* 20. 7. *He that overcometh ſhall inherit all things*: and how is it performed and fulfilled? *I will be his God*; this is all, and without this there is nothing. *Fourthly*, Having this Gift, is there any thing that can be added? the Text ſays, Heaven: nor that Heaven is more then Chriſt, but this is it, that Chriſt enjoyed in Heaven is more, then Chriſt enjoyed here on earth; *I will drink it new with you* (ſaith he) *in my Fathers Kingdom*: The floud gates are there (as it were) opened; and the heart enlarged and made capacious to let in the fulneſs of God to the filling of the Glorified Believer, even to the very brim; Therefore is Communion with Chriſt ſaid to be *Now* in Heaven: We may have Chriſt here, and Believers have him; but this is an addition,

when

when we have our husband not only in right, but have access Immediatly and most intimatly to converse with him, and he to converse with us: When *the Queen shall be brought unto the King in Raiment of needle work, and taken into the Kings Palace with gladness and with joy, and the Virgins her Companions with her*: When there shall be a putting of unbelief to shame and an Eternal Banishment of it, and a Compleating of Believers Satisfaction; the eye of the most profoundly exercised and experienced Believers never saw, their ear never heard, neither were they ever able to conceive the thousand part of these abundant consolations and heart-ravishing joys, that shall flow from the Presence of the Lamb and of him that sitteth on the Throne, When there shall be no interveening Ordinances, nor Temple in that higher House, but the Lamb shall be the light thereof: and yet all this is offered to sinners and put in Christs Testament to them, to the end it may be made sure. And *Lastly*, As all these other things do Concurr to make out the excellency of the Bargain; So doth this in a special manner; that the price is payed, that they have nothing to lay down, but may come and take all freely without money and without price.

Secondly, For furthering and strengthening the consolation, ye would consider, that the Believer who receives Christ as he is offered in the Gospel, though he be a sinner, yet he hath a most sufficient, excellent and unquestionable security for, & right unto all these good things, that our dieing Lord Jesus hath comprehended in his Testament: Believing sinners, what security would ye have? ye have Christs word, *I say unto ant* &c. Ye have Christs Covenant and Testament *house of the Cup of the New Testament in my Blood*; and *teousness*, Testament is Confirmed and Sealed, so *tho more*; *no* man nor Angel can annull nor alter it signe of the

Mediator

Teſtament being Sealed it ſtands legally regiſtred in the Court Books of Heaven; and it ſtands legal on the terms, that a ſinner who takes with his ſin, diſclaiming his own righteouſneſs, and betakes himſelf to Chriſt's Righteouſneſs, putting it in the room of his own, for his Juſtification before God; may be ſure of Chriſt and legacy and of Heaven: as it's ſure, that Chriſt ſuffered and Inſtituted this Sacrament for his Confirmation of the Faith of it; the accepting of Chriſt, the ſubmitting to his righteouſneſs, the yeelding to the Covenant, and cloſing with him on his own terms, gives him a right to Heaven and all the Riches contained in his Teſtament. To make out this, as being the very thing of the Comfortable Application of all that hath been ſaid and of what we are further to ſay; I ſhall offer theſe four grounds; The *Firſt* whereof is, ſome clear Scriptures that hold forth ſo much, *viz.* That as really they ſhall have life who take Chriſt and his offer, and cloſe with him; as he really ſuffered and Satisfied the Juſtice of God for their ſins. The *Firſt* of theſe Scriptures is *Heb. 7. 25. Wherefore he is able to ſave them to the uttermoſt that come unto God by him*; He is an able Saviour, able to the uttermoſt, & there is not a point of Latitude, longitude or altitude beyond the *uttermoſt*; He is able to ſave them all, and what all? All that will come and make uſe of him, and give him the credit of his Offices; all that will *come unto God by him*. A *Second is, Rom. 5. 20.* Where the *Apoſtle* out-reaſons ſin, for holding forth the triumph of free-Grace; *Where ſin abounded* (ſaith he) *Grace did much more abound*; *That as ſin hath reigned unto death, Even ſo* (and indeed it is an excellent *So*) *might Grace Reign through Righteouſneſs unto Eternal Life by Jeſus Chriſt our Lord*: though we would endeavour to our utmoſt to unfold theſe words, we could not unfold all that is infolded in them; did ſin make ſinners lyable to death, and Triumph over them

them? So Grace hath erected a Throne, by Chriſts righteouſneſs, not by inherent Holineſs, and hath triumphed over ſin: the way how Grace gives out its orders and obtains its end, is not by our righteouſneſs, but by the Righteouſneſs of Chriſt, through Faith in him; Juſtice (to ſpeak with reverence) is off the Throne, and Grace orders and ſways all, in making application of Chriſts Purchaſed Righteouſneſs to Believers. The *Third* Scripture is *Acts* 13. 38. *Be it known unto you, therefore, Men and Brethren, that through this man is preached unto you the forgiveneſs of ſins*; and verſ. 26. *To you is the Word of this Salvation ſent*; O ſweet tidings to the greateſt ſinners! *Thorow the man Chriſt is Preached to you Remiſſion of ſins, and by him all that Believe are Juſtified from all things from which ye could not be Juſtified by the Law of Moſes.* What are ye ſaving? Or what can the Law, Juſtice or Satan claim? with are Juſtified from all theſe things: and when he ſpeaks thus to deſpiſers with a *Be it known unto you*, That Heaven offer is made to them, we may on good ground turn it over to you, and ſay, *Be it known unto you, that thorow Chriſt Jeſus*, ye may have *Remiſſion of ſins, and are Juſtified from all things from which ye could not be Juſtified by the Law of Moſes*, According to the terms of the Covenant: Let your libell be as long as it will; Grace is on the Throne and will receive you. *Secondly*, Conſider, that the great deſigne which the Lord drives at the buſineſs of Redemption and publiſhing of it in the Goſpel, Is, that Remiſſion of ſins and Life may be made ſure to loſt Sinners that came to CHRIST: Why I pray, was the Covenant made? was it not to this end; As it is, *Heb.* 8. *This is my Covenant* (with the LORD) *that I will make with the Houſe of Iſrael, I will be Mercifull to their unrighteouſneſs, and their ſins and Iniquities will I remember no more*; *no more*, O ſweet ſound! What is the deſigne of the

Mediator

Mediator in his Suffering? Is it not this? So *John* 10. 10. *I am come, that they might have Life and have it more abundantly*, and *John* 17. *For their Sakes I Sanctifie my self, that they also may be Sanctified*; and here *the new Covenant in his Blood is for the Remission of the sins of many*: and this being the mean for attaining the end. It is impossible, that it can misgive or fail. *Thirdly*, Consider the Contrivance of the Covenant, and ye will see, that it is impossible it can fail; Heaven and Earth shall sooner fail, then one Title of this sworn and confirmed Covenant: It cannot fail on the Mediators side, for he hath Payed the price already; Neither can it fail on *Jehovahs* side, He will not fail to make Application of Grace to sinners, nor be unfaithfull to the Faithfull Mediator; And since upon the one side, Justice had access to exact of Christ the full price, even to the least farthing, by vertue of the Covenant of Redemption, when he became surety; will not the same Covenant, on the other side, make it out, that Grace shall have as good access to pardon the sinner, for whom he undertook? *For he* (saith the Apostle 2 *Cor.* 5.) *was made sin for us, who knew no sin, that we might be made the Righteousness of God in him*; If the Covenant (which is one) hath had the designed effect in and on the Mediator, as to his fulfilling all that was undertaken by him therein; shall not the Promises made to him, as namely these, *Isaiah* 53. 10 11. *He shal see his seed, the Pleasure of the Lord shal Prosper in his hand: by his knowledge shall my righteous Servant justify many*, take effect and be fulfiled? Doubtless they will most certainly and infrustrably. *Fourthly*, Consider the great experience which the Saints have had of the truth of this in all ages; are there any this day before the Throne, Blessing the Lamb and him that sits thereon, or any that are on their way thither-ward; But they are so many witnesses of this Truth, that closing with

Christ

Chriſt hath good Security for Remiſſion of ſins, and for Eternal life? There ſhall never be one who ſhall have it to ſay, I truſted to this ſecurity, and it failed me: and hereupon riſeth the ſweet Song, *Worthy is the Lamb to receive Power, and Riches, and Wiſdome, and Strength, and Honour, and Glory, and Bleſſing Rev.* 5 12. May even thoſe in the Pit ſhall bear witneſs to this truth; for (ſaith the Apoſtle, 2 *Cor.* 2. 15.) *We are unto God a ſweet Savour in them that are ſaved and in them that Periſh; to the one we are the Savour of Death unto death: and to the other, the Savour of life unto life*; and in the preceeding words he ſaith *Thanks be to God which alwayes cauſeth us to triumph in Chriſt*; He maketh the Triumph of the Faithfull Miniſters of the Goſpel, ſome way, to be in them that are damned, by his taking Vengeance on them, for deſpiſing His Grace offered: and they are made to ſee, that it was a ſure bargain to them that through Grace embraced it. And if this be ſo Good a bargain to them that embrace it, and ſo very ſiker and ſure, What, I pray, are we ſeeking? But that this good bargain and the ſufficient ſecurity thereof may be taken hold on, as it is propoſed: alter not the terms of it; and indeed it would be very unreaſonable to preſume to do ſo, or ſo much as to deſire an alteration of them: for though we had them at our own contriving, We could never by very far, contrive them ſo well: Nay let me ſay, if Angels were Preaching to you, they would think it a Priviledge to have acceſs to mention His precious Name. Now ſeeing it is the Great deſigne of the Goſpel to have ſinners cloſing with Chriſt on his own Terms; O do not fruſtrat the Grace of God: And ſeeing Grace makes offer of Life and of Remiſſion of ſins to ſinners, to ſave them freely: let Grace get ſuch ſinners to ſave as it's ſeeking, and it ſhall be a bargain.

Thirdly, To proſecute this yet a little further: ye would

would conſider, that, as there is a good bargain to b
had thorow Chriſt and by Faith in him, and as there i
good ſecurity for it: ſo it is our Lords delight and goo
Pleaſure, and he is very deſirous that ſinners ſhou
make Application of it by Faith, receive and reſt o
him and his righteouſneſs, for making themſelves ete
nally Happy: We are not ſpeaking of ſuch a happine
and ſecurity, that the Lord will be angry at you if y
take hold of it: but of a happineſs and ſecurity, th
he is ſeriouſly willing ye ſhould receive: and he dot
moſt earneſtly beſeech you to take hold of this Cove
nant on theſe Sweet and eaſy terms, that ye be heart
ly content and well Pleaſed with it. O ſenſible ſinner
do ye indeed believe this, when we Preach to you
that our Lord Jeſus is as deſirous to have you ſaved, a
ye are; and that his righteouſneſs be cloſed with, a
ye are to have it? Nay more: that there was never a
Soul more hungry and greedy (when with a hear
chock-full of deſires after it) to Communicat, then he
is ſeriouſly willing to admit ſuch a Soul to Communion
with him? Then, as ye would do him a Pleaſure (and
it's all that ye can do) keep not a diſtance but ſtep
to, and take what he Offers; not only the Sacrament,
but himſelf in it, for your head, Husband and Lord:
and that ye may not Scare-ſtand, nor halt, to do ſo:
Conſider, that there is not only a warrant to come,
but that he calleth you to come, and is ready heartily
to welcome you; come on his call; and his call is no
leſs broad, then the call of the Goſpel; there is a war-
rant given you, on your hearing of the Goſpel, and
quiting of your own righteouſneſs, to receive Chriſt
and his Righteouſneſs and to admit of him to the exer-
ciſe of his offices about you according to the Cove-
nant: And indeed we know not a truth of the Goſ
pel that hath mo confirmations then this hath, viz.
That Chriſt the Mediator is very willing and deſirous,
that

ſinners cloſe with him, and get the good of his purchaſe. For the making out of which, take theſe following Conſiderations. *Firſt*, what is the great ſigne of the Covenant, but this? As we have it, *Iſa.* 61. 1. 2 3. *The Spirit of the Lord God is upon me, becauſe he hath anointed me to Preach good tidings to the meek, he hath ſent me to bind up the broken hearted, to Proclaim liberty to the Captives, to give to them that mourn beauty for Aſhes, the Oyl of joy for Mourning, and the Garment of Praiſe for the Spirit of Heavineſs*; and this is called *the Proclaiming of the acceptable year of the* LORD: wherein all the three Perſons of the Bleſſed Trinity concurr, as is clear, *verſ.* 1. Conſider, *Secondly*, All his Offices, and ye will find that they Preach and Proclaim the ſame thing; his Name is *JESUS* becauſe *He ſaves his People from their ſins*: He is King, Prieſt and Prophet for this end: and what ſaith his Preaching and Corroſpondent Prayer, *John* 17. *Father I will, that they whom thou haſt given me, be with me*, but that he would fain have them there? And what ſhall I ſay? Is there any proof of it, that can be given beyond His Death? *I lay down my life* (ſaith he) *for my ſheep*; The Salvation of loſt Elect ſinners went very near his heart; Therefore, when none in Heaven nor on earth can help, then ſaith he, *Lo I come to do thy will O my GOD. Thirdly*, Conſider, with what Pleaſure and delight he went about the work of Redemption; As is very clear in that 40*th Pſalm*, where he heartſomly ſaith, *Lo I come, I delight to do thy will*: I even haſten to undertake it; And when he is come, he ſaith, *John* 4. 34. *It is my meat, to do the will of him that ſent me and to finiſh his work*: and what work was that? Even to lay down his Life, to gather the loſt ſheep of the houſe of *Iſrael*; to take away the feud that wat betwixt GOD and them, and to Reconcile them to him; and when it cometh to the very puſh of

actuall

actuall laying down his life; He will not open his mouth to divert it: though he might have command more then twelve Legions of Angels, yet he would not do it: *for this cauſe* (ſaith he) *Came I into this World*. *Fourthly*, Conſider the end of all the Ordinances, wherefore are they inſtituted? what ſaith the word, but that *Thorow this man is preached unto you forgiveneſs of ſins!* What ſay Miniſters, but that *We are Ambaſſadors in Chriſts ſtead, beſeeching you to be Reconciled unto God*. Which evidenceth Plainly, that Chriſt would fain (to ſpeak ſo) have peace made betwixt God and ſinners and them ſaved: and what ſaith the Sacrament, but even the words of the Text? *This is the new Covenant in my Blood ſhed for the Remiſſion of the ſins of many*. And can we think on the end of theſe Ordinances, but we muſt alſo think on Chriſts willingneſs, that ſinners ſhould make Application of him and of his Purchaſe. *Fifthly*, Conſider further, How he eſteems of a ſinner coming to him. *There is* (ſaith he) *Joy in Heaven at the Converſion of a ſinner*: We may ſay, that it is the gladneſs of his heart when any ſinner cometh home to him: Therefore it is ſaid, that *the pleaſure of the Lord ſhall proſper in his hand, and he ſhall ſee of the travail of his ſoul and be Satisfied, Iſaiah* 53. 10. 11. It is Satisfaction to him for all the Travel of his Soul, to ſee ſinners coming in and getting good of him: and in the *Song*, He is ſaid *to feed in the Gardens and to be gathering lilies*; Yea, that the day of Souls being eſpouſed to him is *the day of the gladneſs of his heart*. *Sixthly*, Conſider how weighted (to ſpeak ſo with reverence to him) our Lord is, when ſinners will not make uſe of him, it's accounted by him, as it were, an affronting of him. Even *a trouding of the Blood of the Covenant under foot, and an accounting of it to be an unholy thing*, a ſort and degree of *doing deſpight to the Spirit of Grace*: He who could look ſometimes on the wrath of God and ſhed

ſhed a tear; yet, when he came to *Jeruſalem*, *weeped over it*: And upon the other hand, O! what complacency hath he in a ſinners coming home to him, which makes him ſweetly ſmile and rejoice. *Seventhly*, Conſider his exceeding great forbearance toward ſinners, while they are ſtraying, and his exceeding heartie welcoming of them, when they return. Let an inqueſt (to ſay ſo) be led on his Procedure with all the hearers of the Goſpel, that are here on earth, and with all that are in Heaven and hell, and all of them will be conſtrained to ſubſcribe to the truth of this, that he is full of long-ſuffering: Doth he not ſpare even the veſſels of wrath fitted to deſtruction? And doth He not, only ſpare his own, but Pity them as a *Father* pitieth his Children? And that wonderfull welcome of the *Father* to his Prodigal Son is nothing to Chriſts welcoming of a repenting ſinner, being but a dark Reſemblance of it; He caſts not up to him his bygone faults, Neither ſayes, what is this you have done, miſerable wretch? No ſuch word; but *This is my Son that was dead, and is alive, that was loſt and now is found*: Believe it, O Believe it, (which is the very ſcope of the Parable) Our Lord Jeſus is as glad in a Holy way at a ſinners coming home. *Eightly*, Conſider, how eaſie our Lord is to be pleaſed with any honeſt mint or eſſay that is made of returning to him; He is ſo very willing, that a ſinner make Application of his Righteouſneſs, that where there is reality, he will (as it were) take half a *Faith* for *Faith*, were it even, but like a *Smoking flax or bruised Reed*, or a *grain of muſtard ſeed*; He will take a ſincere reſolution to confeſs, for the confeſſion of ſin; which is clear, *Pſalm* 32. *I ſaid* (ſaith *David*) *I will confeſs my Tranſgreſſion, and thou forgaveſt the Iniquity of my ſin*: If he had propoſed the offer of life on ſuch terms, as would have wearied us all our dayes, we ought to have judged him willing that we ſhould partake of it, for

it coſt him very dear; But when it is not *Abraham's* Faith only, but any Faith how weak ſo ever, If ſound that he graciouſly accepts; How doth it ſet forth his great willingneſs? *Him that cometh to me* (ſaith he) *I will in no wiſe caſt out*; The word is doubled in the Original *I will not, Not*, to ſhew the holy paſſionate of our LORDS deſire, and his exceeding great willingneſs to have ſinners cloſing with him; So *Iſaiah* 45. Salvation is promiſed even to *a Look, look unto me all the ends of the Earth and be Saved*; and if ſinners can not well look, think but honeſtly and let their heart yeeld and it ſhall be a bargain; *He that is athriſt let him come*, *Rev.* 22. And if there be ſcarce the pain of Hunger or Thriſt, *The Spirit and the Bride ſay come, and whoſoever will, let him come and take of the Water of Life freely*; And this willingneſs is nothing elſe, but the thought and deſire of an heart conſenting to accept of his offer: Or if this be not little enough, there is left yet, *Pſalm* 37. 7. *Reſt in the Lord*, the word (as it is on the Margent and *Pſal.* 62. 1.) is, *be ſilent to the Lord*; If the heart cannot ſo well and deſtinctly ſay *Amen* to the bargain, Let it (as it were) hold its tongue or hold its peace; let it be ſilent, ſay nothing againſt it, or give a ſilent quiet anſwer, or by way of Approbation, and Acceptation, keep ſilence; and it ſhall be accepted: O wonderfull ſtooping! Doth not this declare and manifeſtly Preach the exceeding great willingneſs, that our ſweet LORD JESUS hath to Communicat and apply his purchaſe to ſinners? *Ninthly* Conſider the Perſons on whom he confers the offer, and the manner how he Proſecuts it; and it may yet further hold forth, how ſeriouſly willing he is that ſinners ſhould welcome it, and be made up by it; who, I pray, are called, *Luke* 14. 21.? *It's the Poor, the Blind, the Maimed, the Halt, the Lame*, &c. And are there any that can ſay, they are worſe? If thou ſay, I can do nothing

nothing, I am Maimed and cannot come: The Goſpel bids call the Cripple, and provides *Him a Chariot of the wood of Lebanon, Paved with love,* and having (to ſpeak ſo) all the Seats and cuſhions of it of love, *Cant.* 3. 10. And giveth ſtilts or cruches of Grace to underprop, and Eagles wings to carry them: If thou be a confuſed body, and wotſt not what to do, it bids, call the *Blind*; If thou be *Poor, Blind, Miſerable, Wretched and Naked:* and yet having conceited and fancied that thou waſt *Rich,* Thou art not excluded for all that; for, *Revel.* 3. 18. *Laodicea* conſiſts of a Hypocritical Pack, and company of Luke-warm Profeſſours, who are ſo loathſome to CHRIST, that He threatens to ſpew them out of his mouth: And yet to ſuch, even to ſuch he ſaith, *I counſell thee to buy of me,* &c. And if theſe be invited, who can exempt or exclude themſelves from the offer or bargain? Do not theſe things moſt convincingly and Irrefragably demonſtrat his willingneſs? When there is not a ſinner that is either Poor, proud, vain, Hypocritical, *&c.* But he is included in the call of the Goſpel, ? *Tenthly,* Conſider his urgency and preſſingneſs in making and bearing home the offer: O how long-ſuffering is He! And with what Patience doth he wait on? It's not an Ambaſſage, that's broken up, if it be not preſently cloſed with, as a haſtie-man doth: but *All the day have I ſtretched out my hands to a gain-ſaying people, Iſaiah* 65. *Jeruſalem, Jeruſalem, how often would I have gathered thee,* &c. *Matthew* 23. How doth wiſdom ſtand and preſs her invitation, *Prov.* 1. 20. and 8. 1. 2. &c. *Ezel.* 18. 31, 32. *Turn you at my Rebuke, why will ye die?* Luke 14. 23. *Go to the high wayes and compell them to come in.* 1 John. 3. 23. *This is his Commandment, that ye believe on the Name of the Son of God:* It's not left as an indifferent thing at ſinners option, to do or not do, but the ſame Authority, that enjoines keeping the Sabbath and that for-

forbids Curſing and Swearing, doth lay on this Com-
mand of Believing, *Come to the Wedding*, *Believe*, m
and woman, *and be ſaved*: and what is all this to th
bowels of Mercy, Grace, and Love that are in him
His Belly is like Ivory, overlaid with Saphirs: His fa
is *white and Ruddy*, a part whereof this is: and y
it's nothing (to ſpeak ſo) to the principall cop
which is his heart, that's a great depth, even the ve
Center and Element (as it were) of love, *God*
love (ſaith *John*) as if he were nothing elſe b
love: and what a love muſt it be, where he is (t
ſpeak ſo) turned into love in the perſon of Chriſt
Angels cannot to the full conſider of it nor conceiv
it: Your hearts cannot reach it: ſure there is much
wonderfully much ground here to lay it for an u
doubted truth, that our Lord Jeſus is exceeding
deſirous of the Salvation of ſinners and of many ſi
ners: and is in a great readineſs to make his Right
ouſneſs forth-coming to them, and heartily to welcom
all that come to him.

The *Second uſe* is of *Exhortation*: and ye may at fi
bluſh to ſee, whither it runs, Even to ſtir us up to acce
of and embrace theſe good news with glad hearts,
there here a good bargain and a ſure way throu
Faith to make uſe of it? And is Chriſt ſo willing
Communicat it? What ſhal I ſay to you! Is it not a pi
to miſs it? Nay would ye do Chriſt a pleaſure? th
lay weight on his Righteouſneſs, and give him ſinf
Souls to be ſaved by him: if we ſought great or h
things from you to pleaſe him, would you not jud
your ſelves oblidged to grant them? But when
ſaith on the matter, give me your Souls to be ſave
and I ſhall account that Satisfaction to me for all th
travell of my Soul: O How unſpeakably great is yo
Obligation readily and cheerfully to grant ſo lovi
and reaſonable a requeſt? If ſuch a gracious o

had never been made. It would have been, *Men and Brethren, what ſhall we do?* And there would have been a mighty great ſcaring and trembling to draw near: but when it is not, to the *Mount that cannot be touched*, not to *Moſes* that we are called to come, but to a Saviour, whom we cannot pleaſe better then, Nay not at all, but by receiving of him, and whom in ſome reſpect ye cannot diſpleaſe at all, if ye receive him: let me beſeech and obteſt you, as ye would not be found guilty of treading this blood of the Covenant under foot, and as ye would not for ever debar your ſelves from Remiſſion of ſins with him; make uſe, O make uſe of this Propitiation for ſin and for procuring your Pardon and peace; would to God this were the fruit of ſuch a days work; for indeed it's our great work, and the very ſcope of all our Preaching: And behold I Proclaim to you, that Remiſſion of ſins is to be had thorow his Blood, and that there ſhall not be any upbraiding of you, nor caſting up of bygones, if ye will indeed receive him and cloſe with him, on his own ſweet, eaſy and very reaſonable terms: O then ſit not this urgent Call, and the day of your merciful Viſitation.

And to preſs this *Exhortation* a little. Conſider, that Grace hath a Throne and ſhall triumph in this Goſpel either in your gaining, or in being avenged upon you for your deſpiſing of its richeſt and freeſt offer: Let us, I Pray, reaſon the matter with you a little? And *Firſt*, Are there not ſinners here? There is not a deſigne in this Goſpel to ſave any others but ſinners; and if ſo, to *you is this Salvation ſent*, who by Nature are ſinners, enemies, and at feud with God: The Doctrine of this Goſpel carries in its boſome Remiſſion of ſins: would to God ye were ſuitably affected with ſin, and Judging your ſelves, that ſo ye might be in ſome Capacity to receive it. *Secondly*, Tell me what is it that ye would be at? Is it Remiſſion of ſins?

It's here: would ye have the Covenant and Promiſes? here they are: Is it Chriſt himſelf that ye would have, becauſe ye dare not truſt to a promiſe without a Cautioner? Here he is: or would ye have Heaven and be Eternally happy? It's alſo here. Conſider then, I beſeech you, what is in your Offer: dare you ſay, that the ſecurity is not valid, good and ſufficient? And if ye ſhould, there are many witneſſes in Heaven againſt you, and alſo the Sacrament on Earth, which now is offered to confirm you: This bargain therefore, and its ſecurity muſt be receiv'd, elſe wo unto you for ever: This word which we now Preach, Nay theſe ſtones ſhall bear witneſs againſt you, that our Lord Jeſus was willing to ſave you and every one of you, and ye would not: And therefore your Blood ſhall be required at your own hand, and He found without any the leaſt Culpable acceſſion to it. *Thirdly*, Ye are either to Communicat to day, or ye are only to be hearers and Spectators: whether the one or the other, Is there not a neceſſity that ye cloſe this bargain. If ye be to Communicat, will ye take the Bread and wine and misken and ſlight Chriſt? If ſo, ye will eat and drink your own Damnation: would you have the Character of a right Communicant? This is it, that ye renounce your own, and truſt to his Righteouſneſs, and take the Sacrament for a confirmation of your intereſt in it: If ye come thus, ye ſhall be welcome, for this Ordinance is appointed for this very end: if ye be not to Communicat, this word of the Goſpel comes to you: though ye have ſecluded your ſelves from ȳ Sacrament, either thorow Ignorance or ſcandal: It might be a ſweet Communion to you, If yet Chriſt get a welcome, and it ſhould, I aſſure you in his Name, make way to a new Communion here or in Heaven. But *Fourthly*, I would a little more particularly beſeech you to conſider, that ye muſt

muſt either give Chriſt a welcome or not, a yea or a nay-ſay, a grant or a denyal, for there is no mean or middle: This day ſhal not paſs and go by without a hit or a miſs (to ſpeak ſo) Chriſt will not knock at your door, and nothing follow or be done: It will either be, that Chriſt was at ſuch a time (ruzed or) commended, and made offer of, and his People would have none of him: or that the heart opened as the heart of *Lydia* unto the Lord, and that Salvation came to the Soul, as it did to *Zacheus* his houſe: your time is but ſhort and uncertain, Ye know not if ye ſhall come another Sabbath to hear: ſome that now ſpeak to you, and ſome that hear are dayly removed: And this bids you make haſte to creep in to him quickly without longer delay, while his arms are ſtretched out to receive & embrace you: There are ſeveral ſorts among you, that keep at a diſtance from Chriſt: but I would have all of you ſoberly to think, whether ye will ſay *Yea* or *Nay*: There is here what may ſilence and ſatisfy any Soul that thwarts with the call of God: Can ye ſay, that there is any better bargain, any better ſecurity, or any heartier call and invitation? *Let us come and reaſon together ſaith the Lord* (*Iaiah* 1. 18, 19.) *Though your ſins be as Crimſon, they ſhall be as white as Snow, though they be red as Scarlet, they ſhall be as Wooll: if ye be willing and obedient ye ſhall eat the good of the land, but if ye refuſe and rebel ye ſhall be deſtroyed.* Our Lords Blood is of that efficacy, that it can make Crimſon and Scarlet-coloured ſins, white, white as Snow and Wooll: Why do ye then linger, ſtick, ſtand or halt?

Ye will, it may be, *Object* and ſay. *Firſt*, I would fain come, if I durſt: but Conſider, I pray you, that it's Chriſt and the Covenant, and Grace on the Throne that call you: and this is their voice, *Thou haſt ſpoken and done evil as thou couldeſt, yet return unto me*: and therefore fear and tremble, yet come: fear and bring

your ſins with you to the Fountain to be waſhen, and to a skirt of his love, to be covered thereby: and you ſhall on your coming be cleanſed and covered. But it may be, ye will *Next Object*, and ſay, I would fain come, But I cannot come: for *Anſwer*, Let me aſk you, Is there a Soul in hell this day that can ſay I would fain have come and could not come? That which we ſeek of you is, to make no long, tedious or toilſome Voyage, if there be honeſty; it's only, that when Chriſt is come to you ye will be willing to receive him, and if ye thus come, ye are Believers: Do not, I beſeech you, miſtake, in thinking (and thereby obſtructing your own coming) that perſons muſt firſt be Believers and then come to Chriſt, No, but firſt ye muſt come with the little glimmering that ye have, and lame as ye are, and it will go with you; his Chariot is waiting for you, and the very Crippleſt of you that cannot come of your ſelves to Chriſt; if ye be willing to cloſe with him on his own terms, he ſhall come to you.

But it's like, ſome will in the *Third* place, *Object* and ſay, Alace, I am very indiſpoſed to come, for *Anſwer* I ſhall grant, it may indeed be true: but yet conſider who are invited, it's the *Poor, Blind, Halt, Maimed, Wretched* and *Miſerable*: O what unfitneſs have ſuch! and yet none of them are excepted againſt! I would have none to be preſumptuous and vain: but if indeed ye would fain come, ye cannot come ſo indiſpoſed, as the bargain will on that account be caſt: It will not be the want of a Diſpoſition that ſhall caſt it, elſe the *Cripple* and *Blind*, and *Luke warm Laodiceans* had never been invited: whether is a ſuitable diſpoſition of your own making or of CHRIST's? Sure it's of his: and can ye expect ought from him without coming to him, or Believing in him? But *Fourthly*, Some will *Object* and ſay, Alace I have often come and broken away again, How can I then

Believe

believe that I am invited? For *Anſwer*; I would deſire you to conſider, whether that Objection tends, Even to queſtion the truth of the Goſpel; our Lord Jeſus ſaith, *He came to ſave ſinners*, and ye ſay I would fain know if that be true or not; if ye be *Poor*, *Blind*, *Miſerable*, *Naked*, &c. And have need, he Commands us to invite and call ſuch, and it's the way of unbelief to make them ſcare at Chriſt and ſtand furtheſt back from him, who have moſt need to draw near to him; if ye have come and broken afterward, come again: and where a knot hath not holden, caſt a new one: but alace! There is a ſort of Careleſs Atheiſts and ſecure Hypocrits, whom this Goſpel ſtrikes dead: and carnall worldlings, who have no ſerious thoughts of what is coming: I would poſe ſuch, and ask you, Care ye for your Souls? care ye for Remiſſion of ſins? Or care ye for the enjoying of God? If ye do, then ſure, it is unſpeakably of your concernment to conſider and cloſe with the call and offer of this Goſpel; And if there be any of you, that have loved your Idols, and after them will go, I would deſire you in ſoberneſs to ſay to it, will ye prefer any Idol to CHRIST, the Creature to the Creator, the temporal ſinfull being of your body to the Eternal well-being of both Soul and Body? if ye will, then be ſure, that this Conviction, in your Judgement and Conſcience, will go along with ſuch a curſed Reſolution, that Chriſt and Heaven were the abſolutly beſt Bargain.

The *Third Uſe* Serves to *Cheer* and *Solace* ſinners, that have betaken themſelves to Chriſt, O All ye who are glad to hear tell of Such a Saviour, and whoſe heart is even now content to take him & to Renounce all Idols for his ſake: We have, *Firſt*; Remiſſion of ſins, Not only to offer, but even to proclaim freely to you; *He that believes is paſt from death to life, and ſhall not come into Condemnation*: *There is no Condemnation to them*

who are in CHRIST JESUS, *who walk not after the fleſh, but after the Spirit*, as it is, *Rom.*8. 1. If ye ſay, what will become of the ſins that we are now under the guilt of? *I anſwer*, they ſhall be freely forgiven: *in thoſe days & at that time* (ſaith the Lord by the Prophet *Jeremy*, *Chap.* 50. 20.) *The Iniquity of Iſrael ſhall be ſought for and there ſhall be none, and the ſins of Judah, and they ſhall not be found: for I will Pardon them whom I reſerve*: When all the Books ſhall be caſt open, there ſhall be nothing found to Charge upon a Believing Elect, *It's GOD that juſtifieth, who ſhall condemn*? ſin is Pardoned to you it was to *Abraham* and to *David*: and Heaven is made as ſure to you, as it was to them who are now in it: ye have the ſame Surety, the ſame SAVIOUR, the ſame Covenant. *Secondly*, What Promiſe would ye have? I know ye need many; but is there any of all the Promiſes that is not in the Covenant? Yea, ye have the Covenant and CHRIST both, for *He is given for a Covenant* to you, *All things are yours*, (as it is, 1 *Corinthians* 3.) *Whether Paul or Apollos or Cephas, or the world, or Life or Death, or things preſent or things to come, all are yours, and ye are* CHRISTS; Ye have a title and right to all the Promiſes, and may comfort your ſelves in the aſſured hope of the Performance of them: O! That many were in capacity to receive this conſolation. *Thirdly*, There may be a weariſome time here, and who knows what tryals and Scatterings may overtake you, What times may go over you, ere ye get another Communion? It were beſt then, that ye who ſeriouſly mind to cleave to CHRIST and his Covenant, were making for them: and therefore lay up this Conſolation, O Believers, Comfort your ſelves in this Bleſſed bargain, ye have CHRIST and Remiſſion of ſins, take the Sacrament as a Seal thereof: There is a day coming, when ye will drink it new in the Kingdom of Heaven; O cheer your ſelves in

the

the hope of it, and for the time in this Reſemblance of it, when ye ſee a poor man perſonating our LORD JESUS CHRIST, and by his warrant offering him to you: The day is coming when there ſhall be no Reſemblance, no Temple, no Miniſters, no Ordinances, no Sacrament: but ye ſhall drink of that new Wine, the grapes whereof grow on CHRIST JESUS *the Tree of Life in the midſt of the Paradiſe of GOD*, Even the wine of the Conſolation of Glory, that will keep you in a continuall Holy Raviſhment, when all fears ſhall be wiped away, and ye ſhall have fully Satisfying Bleſſedneſs in the Immediat viſion and fruition of GOD: And ſince it is ſo, *Let the joy of the LORD be your ſtrength*: There ſhall not a Believer come to the LORDS Table this day, but there is a day coming when he and ſhe ſhal drink it new, without interruption Eternally, in the Kingdome of Heaven: *Father* (ſaith CHRIST, *John* 17.) *I will, that theſe whom thou haſt given me, may be with me, where I am, to Behold my Glory*: and again, *the Glory which thou gaveſt me I have given them*: and ſaith he, *Revelation* 3. 12. *I will write upon him my new Name, and the Name of the City of my GOD*, &c. That is, the Communication and Participation of the Glory of the head, as the Members are Capable. Labour, O Labour to have your Appetits Sharpened and your longing deſires quickened to taſte of this new Wine: It will be freſh, ſtrong and ſweet there: And ſeeing the LORD allows you ſuch conſolations, take it, and take the Sacrament as a Pledge of it: and think with thy ſelf, O Believer in CHRIST, what ſhall I, ſinfull and unworthy I, ere long ſit with CHRIST at his Table in Glory? and is this a ſigne and Repreſentation of it under a vail? *What manner of Perſon ought I to be in all Holy Converſation and Godlineſs*? ought I not to love him much, and *to continue with him in all his Tentations*. The Kingdom will Superabundantly

make

make up all: The very first draught of this new Wine will make sighing and Sorrow for ever to flee away: Let your Souls be comforted in what ye have, and in the expectation of what is coming. There are great things coming; ye have a Rich and liberall, a free and frank bestower, and notably good Security. Come therefore all of you to the due use-making of the Covenant and of the Sacrament in reference to this end. And the Lord himself, that calls you, enable you to come aright, that it may be a closed, Sealed and confirmed bargain betwixt him and you this day, that ye may have ground to say, *This is the day which the Lord hath made, we will be glad and rejoyce in it.*

A Thanks-giving Sermon after the *Communion*, the last that ever the Author Preached on such an occasion, at *Glasgow*.

On *Matth.* 26. Vers. 29.

But I say unto you, I will not drink henceforth of this fruit of the Vine, untill that day, when I drink it new with you in my Fathers Kingdom.

SERMON II.

OUR Blessed Lord Jesus is now near taking leave of his Apostles, and Preparing them for the storm they were to meet with; and for the consolation of them and of all his followers to the end of the world, He instituteth this ordinance of the Communion, to be His Love-token in His absence, that all his people might be confident of his respect to them, as well as to those then Present; and that all of them might thereby be put and kept in the Remembrance of him, till his coming again.

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He hath given them a *Maſſie* and marrowy Sum of the Goſpel in the words immediatly Preceeding; *This Cup* (ſaith he) *is my Blood of the New Teſtament ſhed for the Remiſſion of the ſins of many*: To which he ſubjoyns, partly for warning, partly for Conſolation, theſe now read, *But I ſay unto you, I will not drink henceforth of the fruit of the Vine, till I drink it new with you in my Fathers Kingdom*: as if he had ſaid, though now we be ſitting here at the Communion-Table heartſomely together; I tell you, that I and ye will have no mo Communions here on earth; The particle *But* is to give them a watch-word; and yet according to his bleſſed manner and wont, he hath the beſt word hindmoſt, and tells them glad news on the back of it; For they might ſay, Wo's us, ſweet Maſter, will we never meet again at a Communion? think not ſo, ſaith he; we ſhall yet meet again and have a ſweet Communion in Heaven: This then is a very heartſome diſmiſs: though he ſends them away, advertiſing them of a ſtorm coming, and though they knew not well what was before them; yet he heartens and encourages them with a Promiſe, that they ſhall have this Wine new, or the thing ſignified by it, with a far other reliſh, in Glory: and that then he and they ſhould have good days of it: I ſhall ſay no more to the expoſition ſcope, or Diviſion of the words, Take this one *Doctrine* from them, and then a few things on the Connexion, for *Uſe*.

The great *Doctrine*, Then, implyed is this, That *Believers will have a ſweet Communion in Chriſts Fathers Kingdom, in Heaven*. This is Expreſly in the Text, and confirmed by other Scriptures, as namely, *Luke* 22. 29. *Ye are they that have continued with me in my Temptations, and I appoint unto you a Kingdom, as my Father hath appointed unto me: That ye may Eat and Drink at my Table in my Kingdom*: This is that Communion, even a partaking of Chriſts Glory in his Fathers Kingdom,

dom, and with him in it; and *John* 17. *verſ.* 22. *The Glory which thou gaveſt me I have given them*; and *verſ.* 24. *Father I will that they whom thou haſt given me may be with me to Behold my Glory, which thou haſt given me*; which words ſet forth, not only the certainty of the thing; a glorious place and day, and the excellency of the Feaſt, but alſo a ſort of Peremptorineſs in reference thereto, *Father I will*, ſaith he: when he Prayed, that the Cup might depart from him, he does it Conditionally and with ſubmiſſion; but when he prayes for Communion in Glory to him and his followers, there is no Submiſſion (to ſpeak ſo) becauſe it was according to the Covenant of Redemption, and therefore he is abſolut and Holily peremptory in it, *And the Father hears him always*: So in the Epiſtles written to the ſeven Churches of *Aſia*, *Rev.* 2. and 3. It is promiſed by our Lord, to him that overcometh, that he *will give him the hidden Manna, the white ſtone, and New Name*; *to ſit with him on his Throne*: Let all Believers on earth be gathered together, they cannot tell what this is, what a *Manna* what a *Communion* this will be; it quite tranſcends all experience, all expreſſion and conception: Only in the Text it's called, 1. *Wine*, which is a very cordiall thing, 'tis *Meat indeed and Drink indeed*. 2. It's called *new Wine*; we taſte of it here, but it's new and hath another reliſh there. 3. 'Tis in a ſweet place, not in any Earthly houſe or upper Chamber, not in a material Temple made with hands, but in Chriſts *Fathers* Kingdom, that *new Jeruſalem*, that *Tabernacle of God*, where God dwelleth with Angels and Glorified Saints; *the City paved with pure Gold*; the *Gates whereof are Pearl*; *the foundations of the Wall whereof are garniſhed with all manner of Precious ſtones*; which *hath no Sun, but the Glory of God and of the Lamb* is the *light thereof*. O Believers, who have ſome of you, but Cot houſes, ſmoky holes

holes here, ye ſhall have Manſions of Glory there admirably good accomodation: It is with excellent and *non ſuch* company, even with Chriſt; For he ſays that *He* will drink this wine new *with us* in his Fathers Kingdom, 'tis a great matter to get leave to ſit down with *Abraham*, *Iſaac* and *Jacob*, *David* and the Prophets *Elijah*, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, and the reſt of them; with *John* the *Baptiſt*, with *Paul*, *John*, *Peter*, and the other Apoſtles, and with the whole *Congregation of the firſt-born*; but it's more, to drink the new wine with Chriſt himſelf, in heaven, who is (to ſay ſo) the very heart of Heaven. This Communion hath in it theſe *Five* notable qualifications. *Firſt*, It's immediat: all our Communion here is mediat, Ordinances and Miniſters interveen and come betwix us and him; and there is need of Faith in order to it; but in that Communion above, there is no intermediat mean, there we ſhall *ſee his face*, as it's ſaid, *Rev.* 22. 4. There, is no Temple, no Miniſters, no preaching, no light of candle or Sun there, but the Lamb and the Lord God who enlightens it; the Tabernacle of Ordinances will then be taken down, every thing which is *in part* will be done away, when that which is *perfect* is come; *The Lord ſhall feed, and the Lamb ſhall lead us by theſe living waters.* *Secondly*, There is in it a ſharing of the ſame Glory with the Mediator, He and we ſhall drink of one Cup, ſit at one Table, and ſit on one Throne, *Rev.* 3. 21. We ſhall partake of Chriſts Glory: *I will* (ſaith he) *John* 17. 24. *That they Behold my Glory*; there we get eminently *The new Name and the Name of the City of Chriſts God*, *Rev.* 3. there *his Name will be in our fore heads*, *Rev.* 22. 4. *And our vile Bodies will be made conformable to Chriſts Glorious Body*, *Philipians* 3. 21. Our ſpirits will be made pure as he is pure; When we ſhall be raiſed in corruption, we ſhall bear the Image of the Heavenly

Heavenly *Adam*, and our bodies ſhall be made *Spiritual*; It cannot be told what this will be, to be made Partakers of Chriſts Glory, when the fulneſs of the God-head ſhall be Communicated to us Objectively, and when God ſhall be *all in all*. *Thirdly*, It's a Communion ſatisfieing compleatly; If Chriſts Communion be full, ours ſhall be full; in this Communion none ſhall complain of deſertion, none ſhall deſire more of the Spirit, or more conſolation; for it ſhall be full; then ſhall we Satisfieingly *know the love of Chriſt that paſſeth knowledge*, and *be filled with all the fulneſs of God*; this water of Life will Satisfie to the full the greateſt thirſt of ſuch as long for Chriſt; there ſhall not be (to ſpeak ſo) an empty Corner in the moſt capacious Soul; thou Poor hungry and thirſty, Empty and indigent Believing Soul ſhalt then be full and keeped full (according to Creature capacity) to the very Brim; and thy heart that is now narrow and ſtraitned, ſhall be widened and enlarged then, to take in this ſweet and Satisfieing: there ſhall not be one veſſel in Glory, but it ſhall be filled brimfull with the new Wine of theſe ſtrong Conſolations of God, being dilated, Capacitated, Elevated and enlarged for that very end. *Fourthly*, This Communion is uninterrupted, there ſhall be nothing to mar it, no Croſs, no Sin, no Temptation to ſin, For no unclean thing enters within the Gates of the *new Jeruſalem*, no Curſe, no Cry in thoſe Streets, no weeping, no Sorrow, no ſighing for any thing paſt, nor Horrour nor fear from the apprehenſion of any evil coming: nor any the leaſt miſ-turning of the Lambs Song of Praiſe; the heart ſhall (to ſpeak ſo) be ſo ſtringed and bended, as it ſhall never again ſlack in its bend, but be ſtill keeped at its higheſt note, our Harps ſhal never hang any more on the Willows, but we ſhal keep them ſtill in our hand chanting the Praiſes

Praiſes of the Redeemer to that new Heavenly Tune never heard on earth, with Pſalmes of victory in our hands and Crowns of Glory on our heads, following the Lamb whitherſoever He goes. *Fifthly*, It is an Eternall Communion, we ſhall drink for ever with him and be abundantly ſatisfied with the fatneſs of his Houſe, and made Holily drunk *with the River of his pleaſures, with whom is the Fountain of Life, and in whoſe light we ſhall eminently ſee light*; whoſe Well of life is always running, in *Whoſe preſence is fulneſs of joys, and at his right Hand Pleaſures for evermore*; though through all Eternity Thouſands and Millions will be drinking of this new Wine, yet it ſhall never be the leſs, but is and ſhall be ſtill freſh and flowing.

Now for *Application*; Let me ask you, do ye believe this, that there is ſuch a day coming, and that theſe are the true and Faithfull ſayings of GOD? O! If ye all that hear me this day did indeed believe it; the belief of it, ſure, is very ſuitable and would make a very ſweet life; ye will never be Holy, ye will never aright fear nor love GOD, ye will never hate ſin, nor be heartſome in his Service, neither will ye be truly thankful, till ye really Believe it: I am afraid, if Atheiſts, Earthly Wretches, Drunkards, Tipplers, Curſers, Swearers, Hypocrites, &c. Were ſingled out and Separated from among us, they would be found to be but a ſmal number who Believe this: Do ye or can ye Believe it, that have your Portion in this life, and ſeek no more? Nay, believers, if ye indeed believe it, why are ye ſo heartleſs? Why envy ye the poor proſperity of the men of the world? Why do ye not preſs after this mark and Prize? If ye believed it ſuitably, your hearts would laugh within you, your Spirits would rejoice, your faces would ſome way ſhine? and what is ſpoken of this day, would have a divine ſplendor & luſtre in your eyes; If you believe it, why is it not your work

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and buſineſs to live ſo, as ye may hope to drink of this cup of this new Wine with Chriſt in Heaven? Though ye ſhould drink water all your days, this Wine will abundantly compenſe that; though now the bread of ſome of you be but brown, this feaſt of truly Royal dainties is before you: our Chriſtian friends that are gone are feeding ſweetly on it, Long, O Believers to be with them, and take it not ill, though ye be here ſomewhat ſtrained and kept ſcarce, and have but a litle portion, a ſmall pittance and ſcant meaſure of the things of this world, when others fare well and Sumptuouſly, live high, are Gorgiouſly apparelled: Your Feaſt and Royal Robes are before you. The Rich and great men of this world whoſe portion is in this life care litle for Poor bodies that ſeek God: care ye as litle for their portion as they care for yours; they ſhall not, a litle hence, get a drink, nay not a drop of cold water, when ye ſhall drink this new Wine, this Royal wine in abundance: Chriſts *Servants ſhall eat, when they ſhall be hungry, his ſervants ſhall drink when they ſhall be thirſty: they ſhall ſing for joy of heart, when the others ſhall mourn and howl for vexation of ſpirit*: as it is, *Iſaiah* 65. 13. O ſeek after clearneſs of intereſt in him, that ye may throughly Believe, Love, and long for this life. This heartſome Communion with Chriſt in Heaven is reſerved for them that keep Communion with him here on earth, and to them it is here promiſed: I will not ſay, that none can get Heaven, but thoſe who get the Sacrament: but this I dare boldly ſay, that thoſe who have not Communion with Chriſt here, ſhall never get Communion with him hereafter: and whoever Communicat honeſtly here ſhall have Communion with Chriſt in Glory: be ye comforted who believe in Chriſt, who Covenant honeſtly with him, and who *hope in his mercy*, For He and ye together ſhal have a compleatly full, immediat, uninterrupted

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and eternal Communion in Heaven, that ſhall never end. Need ye to be confirmed in the truth of this? his word may ſerve you and ye have the Sacrament beſide: he hath left his word to hearten poor Believers under all their inward and outward troubles, under their Spiritual maladies and bodily ſickneſſes and infirmities, and to aſſure them for their comfort that there is a good life coming, and he hath given the the Sacrament as a pledge of it: will ye then conſider ſeriouſly, whether this word belong to you, and if ye may with his allowance hearten your ſelves from it, that there is a day coming that ye ſhal get Communion with Chriſt in Heaven: He doth not mean, that all that get the Sacrament get this Communion, For *Judas*, who not unprobably got the Sacrament, is excluded. Would ye know then, who have been honeſt Communicants to day, that may expect this Heavenlie Communion? And me-thinks, that every one of you, that hath any ſerious concern for your Souls, will be rouſed here, and greedilie longing for marks and evidences of that. But if any of you would be at evidences to make you ſecure, I declare I have none ſuch to give you: But I ſhal hint at *Two* or *Three*, which may be as directions in dutie to you who mind honeſtlie: The *Firſt* whereof is, *Luke* 22. 29. *Ye are they that have continued with me in my Temptation, and I appoint unto you a Kingdom*: here it is clear, that theſe *Two* go together, *viz.* Continuing with Chriſt in his temptations, and Coming to his Kingdom: In a word, it is not to be religious for the faſhion, but in earneſt: it is not to be Religious for a day or two, or in ſome trials onlie, but to continue in it, and with him in his Temptations, what ever they be: Not onlie to be Religious, when religion is countenanced, but when it is diſcountenanced, and perſecution is met with for its ſake, and when there are manie ſnares and temptations

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to draw you away; 'is a ſtedfaſt abiding with Chriſt in trying times, Summer and Winter ſo to ſay. If a blaſt of triall and temptation come, and ye grow giddy and wavering in the truth, Or if a ſpirit of Profanity come (and look for it, and lay your account with it) and ye be ready to laugh and give in your taunt, gybe, and mock with the Prophane, againſt the power of Godlineſs and the Godly, away with your Religion, it is not a continuing with Chriſt in his Temptations: This mark puts you to work (and ſuch marks are ſafeſt,) *To him that overcometh*, is a word often repeated, *Rev.* 2 and 3. and ſet alwayes before the Promiſe of Glory and Communion with Chriſt in Heaven: On ſuch and on ſuch only will Chriſt *write his new Name*, and *ſet them on His Throne*. A *Second* mark is, Ye that do indeed keep Communion with CHRIST here and war againſt your luſts, without any allowed peace, truce or ceſſation of Armes, till ye get them brought down, routed and ruined by an entire victory, ſhall partake of this Communion in Glory: If ye do not deliberatly give up with CHRIST to keep company with Idols, ye may have hope: but *the unbelieving and fearfull*, that cannot endure to look a Luſt nor a tryall for CHRIST in the face: and who, it may be, are juſt now wearying of ſuch a day and Sermon, and it is even as a priſon to them to be reſtrained ſo long from worldly buſineſſes & pleaſures, are utterly excluded from all hope, while they remain ſuch. Serious Souls will, belike, here ſay, we are fighting, but we come not ſpeed; I *Anſwer*, Let not that diſcourage you, if there be hope to come ſpeed in end; continue in the fight, and you ſhall come ſpeed; CHRIST is thy Captain and a Captain of Salvation, at whoſe back none fell, ſo as not to ariſe. A *Third* Mark is, *John* 17. 6 7 8. Where CHRIST is Praying for the Diſciples, that they may be admitted to this Communion, and

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ith he, *I gave them the words which thou gaveſt me, d they have received them*; The Believer receives HRISTS Words and keeps them, and makes exceptin againſt none of them; when he takes one word, he iſts not at another; he takes not one piece of the Covenant of Grace and rejects another; but univerſally he approves and accepts of all CHRISTS words, and more particularly, and in a ſpeciall manner, of the Commands of believing; Thus ſpeaks the *Pſalmiſt*, *Pſal.* 119. 128. *I eſteem all thy Commandments concerning all things to be right*; So ſaith CHRIST of the Diſciples, *I have given them thy Words and they have received them*; and particularly (as if he had ſaid) I propoſed a ſpecial ſuit to them, that they would be friends with thee, and be reconciled to thee through Faith in me; and they received that word, *Therefore Glorifie them.* Ye may Poſſibly think theſe marks difficult, but would you have a Religion that will put you to no pains? Such marks are high and hard indeed to fleſh and Blood, and to your luſts; but what loſs is in mortifying theſe? Is it any prejudice to you to receive Chriſts words and to keep them, and to follow him in his temptations, when an hundred fold more then ye can loſe is to be gotten by ſo doing? And therefore we declare to you from the word of the Lord, if ye reſolve not to live, as having on you the wedding garment, we cannot ſay that ye ſhall eat and drink with Chriſt at his Table in his Kingdom.

In the *Next* place, according to the Method Propoſed, Ye would conſider the Connexion, and how this Purpoſe comes in; even thus, as if the Lord had ſaid, ye have now an excellent Communion-day; but ye and I will have no more together in this World; whence, *Obſerve*, that *the beſt Communion day that Gods People have here hath a* BUT *in it*, or *ſomething that makes it appear defective*; Only in that Communion in Hea-

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ven there is no *But*, no defect: And it implyes, *Fi* death
His ſaying to them, ye have now been at the Comm mmu
nion, but ere long ye ſhall meet with Temptation a mmu
trouble; and as he ſaid, ſo within a very little it ca n ye
to paſs. So may I ſay, we are here now, but do ver g
know how ſoon a temptation may aſſault and preva this
The Temper is waiting on and hath, it is like, giv bour
in his Petition for a Permiſſion to eſſay ſuch and ſu e ho
a perſon, by ſome ſuitable Temptation, ere to mo er an
row; and he offers, it may be, to make his hypocri rt, w
to be diſcovered: and it will be a ſad Matter, if a our
of you ſtumble and be overtaken with the Temptatio eat m
Secondly, It looks to the ſcattering that was coming ll, a l
we will not (as if we had ſaid) be all together at th d ab
Communion again; *For it is written, I will ſmite th uld*
ſhepherd and the Sheep ſhall be ſcattered. It is more the ion
Probable that we ſhall not all drink and eat at on od
Table again; are there not ſome both Miniſters an ow w
People dead and gone ſince the laſt Communion ay l
And ye may want ſome of both, ere ye get another ome
and may there not ſome ſad diverſion, trouble or Co *pla*
fuſion ariſe, to the offending of ſome and laying went
them aſide? Nay, ſome may be offended at theſe ſam ther
Ordinances: Sathan hath many ways to break in upo that
us: nay let me tell you, that a cloud of perſecutio ving
may come and cover us, that we ſhall not dare to com ever,
or may ſcruple to come to ſuch an Ordinance, thoug thy
we be now datted and (as it were) Dandled on h od ſh
knee. *Thirdly*, It may look to their being depriv hich
of Chriſts companie and boldilie preſence. And wh all n
knoweth, but there may be a cloud of deſertion o d be
Ordinances, and a vailing of CHRISTS preſence do
I forewarn you that it is to be feared; which ſaye d th
we ſhould keep him well while we have him, an n, h
not ſtir him up till he pleaſe, as the Brides frequent deſir e th
and reſolution is in the *Song*. *Fourthly*, It may loo e ſi
to

death that is coming, and will put an end to all
ommunions here: after which there will be no mo
ommunions on Earth. And indeed, it is ſuitable,
t ye were now bethinking your ſelves, what if we
ver get another? Ought we not then to feed well
this? If any thing have been amiſs or wanting,
bour to get it made up: O Believers in CHRIST,
te home a Sealed Covenant with you, and read it
er and over again: If any defect hath been on your
t, write it yet in: for if any blank be, 'tis certainly
our ſide and not on Chriſts: and indeed, 'tis Gods
eat mercy, that a Seal of his Covenant may be uſe-
l a long time after it is gotten: ſlighted Baptiſms
d abuſed Communions may be yet uſefull, if we
uld make the right uſe of them: and I do not que-
ion but this Communion did the Diſciples more
od after Chriſt was gone from them, then it did
w when he was with them at Table. *Fifthly*, It
ay look to Eternity. Now we are living men and
omen on Earth but within a litle, we will be gone, and
place will know us no more; very probably, within
wentie, Thirtie, Fourtie, or Fiftie years, we ſhall be
ther drinking of this *new Wine* in Heaven above, or
that Cup of the unmixed Wine of the wrath of God,
ving no reſt day nor night. O Profane Atheiſt, unbe-
ever, hollow hearted Hypocrite, and ſlighter of Chriſt
thy dayes, what a bitter draught will that be, when
od ſhal put into thy hand the Cup of his Indignation?
hich ſhall be for ever poured out unto thee, and
all never come from thy head. O drunkard, tippler,
d bellie-God, bethink thy ſelf, how that draught will
down with thee: The Lord *with his one foot on Earth*
d the other on the Sea, with an uplifted hand to Hea-
n, hath Sworn, that within a litle, time ſhall be no more.
e that are young People may, if ye will, follow
e ſight of your eyes and the way of your own
hearts,

hearts, and may take your Pleaſure in the days of y
youth, but know and remember that GOD will br
you to Judgement: Your time is wearing away,
ye will wear away: 'tis but a little, and ye will hear
moe Preachings, and get no moe warnings. O t
them in time, if ye be wiſe, and the LORD perſwa
you ſo to do.

In the *Third* place, The ſcope both of the adven
ment and conſolation is obſervable, when he
giving them the Cup and told them, that *'tis the*
of the new Teſtament in his Blood, He ſubjoins, *but I*
unto you, I will not Drink henceforth, &c. This he d
Firſt, becauſe he would ſend them away adverti
and aſſured, that *There is a father Ben* (to ſpeak ſ
a more inward Room in Religion, then the moſt li
and comfortable Ordinance here on earth do h afford
higher and more intenſe ſpiritual Practice, then
outward part of Religion: He would have them
go away thinking with themſelves, that all is
done that may be done, that all is not win at, whi
may be had, that they are not yet Holy enough
happy enough. O place not, for CHRIST'S ſa
Place not your Religion here, I was at the Sacrame
or I got my Communion: Wo to that empty fou
and to them who lean all their weight on it, ye m
come and abide here for a time and go away leavi
the marrow of the matter behind you: all is not
done. A *Second Reaſon* is, Becauſe he would ha
them parting and going from the Communion wi
ſome thoughts of death, of their approaching chan
and paſſing out of time, and of Eternity it's quic
Marching upon them: And indeed, *it were good g*
from the Communion, and from every other Ordinan
with ſuch thoughts as theſe, Death is faſt coming on
and I will be ſoon gone, (ſaith our LORD on t
matter to the Diſciples) and ye will ere long

low me, and it is not theſe Ordinances that will be your life in Eternity: It were good that we came to the Lords Table, to Preaching and Prayer, and went away as dying Men and Women: this would lay much of our Pride, deaden us to the world, and make us endeavour to hold a looſe grip of all things in it, and would keep us under the kindly ſenſe of the changableneſs, uncertainty and ſhort continuance of them all: and might be of more uſe and worth to us, than twenty thankſgiving Sermons: Labour then to go from every Ordinance, as if ye were not to enjoy another. A third Reaſon may be, that *our Lord would lead in his Followers to look after ſome ſtamp of Heaven, and of the Glorious Communion that is a-coming on their Spirits, and would have them going from the Ordinances with ſuch thoughts.* Alace! we have very few ſuch thoughts, our converſation is very little or not at all in Heaven: Believers, think and think often, that theſe rags will be rent off us, and we ſhal be ſet down on the Throne with Chriſt in that Rayment of needle-work. It is a good Token, when a Perſon goes from a Communion, from Preaching and Prayer, more Divine and Heavenly, making every Ordinance the ſtep of a ſtair (as it were) to aſcend upward, having a high eſteem of Heaven, and a heart Holily eager and bent on it, content, nay deſirous to be gone, when ever he ſhall ſee it meet: and till then putting on and keeping on the whole armour of God, making for one aſſault of temptation after another: Heavenly in his whole walk, in his actions, words and thoughts. As ye would not, O Believers, interrupt your Communion with God in Chriſt, ſtudy to be Heavenly in your Converſation: for ſaith the Apoſtle, *Phil.* 3. 20. *Our Converſation is in Heaven, from whence we look for the Saviour*: Lay aſide (as if he had ſaid) your earthly-mindedneſs, away with that; and be Heavenly in your Converſation; for our Converſation is ſuch;

and Believers are deſcribed to be ſuch as *Love CHRIST* *appearing*. A *Fourth Reaſon* May be, that *our LORD would hearten and Comfort his Diſciples and ſend them away refreſhed*; Yea it is, to Root out their unbelief, and to arm them againſt approaching tryals; So then, *First*, our Lord Jeſus, *Allows Believers to go from the Communion and proportionally, from every Ordinance rightly come to, cheerful and Comforted*; and therefore he leaves them with this word, telling them that they will have hard and ſad days; but withall bids them cheer themſelves in the aſſured expectation of a day coming, when He and they ſhall drink the Wine new in Heaven: Our Lord would have Believers humble thinking on Death and making ready for it dayly, yet he would not have them tortured with the thoughts of it, but cheerful as having his joy for their ſtrength; though he would not have their joy carnal, but heavenly: And it is the Token of a right Communicant and of a good hearer of the word, when a perſon goes away from it more Spiritually cheered and more Heavenly-minded. *Secondly, There is nothing that can be more heartſome, cheering and refreſhing to the Believer, then the lively hope of Communion and of a ſeat on the Throne, in Heaven with CHRIST; and it is the mark and Character of a believer, to have no lower deſigne.* Alace! for the ſenſleſs way of hearing the word and of Communicating cuſtomary to many, who have no other nor higher deſigne, then to partake of the outward Ordinance: 'tis a heartſome thing to go from the Table of the Lord with this ſweet and Heavenly Meditation, Chriſt and I will meet again ere long at a table in Heaven. *Thirdly, The thoughts of Heaven and the hope thereof may well ſuſtain a Believer, were there never ſo many* BUTS *and wants in their preſent condition here:* We will not be long together, ſaith He, there will be a ſcattering; but this may keep you from weeping and mourning as thoſe who have no hope,

hope, that the day cometh when we ſhall meet again, and never part aſunder: It is really a wonder, that we have ſo few ſerious and ſolacing thoughts of coming to Heaven: there are none who look for a Rich loading, coming home by Sea, but they will comfort themſelves in the expectation of it; why do we not then comfort our ſelves in the thoughts of Heaven, ſince we profeſs to have a hope of being there? even becauſe we are carnall and earthly: and it ſayes, that we either think Heaven little worth, or that it is an inſufficient and unvalid right, that is to be had to it, or that we do not really believe it: all the ſilver and gold in the World comforts not a poor body, becauſe he hath no hope to come by it; So there are not a few hearers of the Goſpel, who hear much of Heaven and of the hope of it that never refreſheth them. A *Fifth Reaſon* may be, to *waken up longing deſires, and to ſharpen and put an edge upon an appetit, in his followers, after Heaven*, and to teach them *not to place their happineſs in any thing on this ſide Heaven*: otherwiſe he would never have put their Satisfaction to a term ſo far off: but he overleaps (to ſpeak ſo with reverence) all the brave days, that they had and were to have here, and gives them this for their full Satisfaction, that the day is a-coming when he will *drink the Wine new with them in his Fathers Kingdom*: and would have them in their flight, never reſting nor ſitting down, till they be there, For he ſends them away hungering for that Communion-Table: And we would yet again exhort and beſeech you to ſtudy to be in caſe to go from the Communion and from every Sermon, having ſome ſerious thoughts of Heaven and longings for it, believing that the day, the joyfull day is coming, when CHRIST and ye will meet and never ſhed or ſeparat again: when *ye ſhall be with him, where he is*, and be ſet with him *at his Table, and on his Throne*, never to riſe off it any more again: Bleſſed be GOD, that

that

that deſirable day is coming. Believers in CHRIST cheer your ſelves in the hope of it: If there be any o you (as Alace! I fear there be very many) that reliſh not this bleſſed change, there is a ſad and Sorrowful change before you. O be buſie, very buſie to have you intereſt in CHRIST, and the hope of Heaven wel ſecured, by Union and Communion with him here, tha ſo ye may have the well grounded hope of Heaven, an may frequently draw Comfort from it: And, O tha we could ſunder ſo. The little inch and moment of time that we have, well ſoon and very quickly wear away and be at an end: Go then, my dear friends, with thi well fixed reſolution, that ye muſt needs, in GOD own way, have Heaven and be eternally happy in th Soul-ſatisfieing and raviſhing enjoyment of that fulle and ſweeteſt, never to be interrupted Communion, tha will be there: And thank GOD and CHRIST th Mediator for the leaſt meaſure of the well grounde hope of it; and make it your buſineſs to have you Converſation ſuited to and ſmelling ſtrong of tha bleſſed hope.

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